AN

ANSWERE TO TEN

friuolous and fooliſh reaſons,

ſet downe by the Rhemiſh Ieſuits *and Papiſts in their Preface before the* new Teſtament by them lately tranſlated in*to Engliſh, which haue mooued them to forſake the* originall fountaine of the Greeke, wherein the Spirit of God did indite the Goſpell, and the holie Apoſtles did write it, to follow the ſtreame of the Latin tranſlation, tranſlated we know not when nor by whom.

*With a diſcouerie of many great Corrup*tions and faults in the ſaid Engliſh *Tranſlation ſet out at Rhemes.*

By E.B.

1. Theſſ. 5.

Prooue all things, hold that which is good, abſtaine from all apparance of euill.

Hieronimus lib. 1. aduerſus Pelagianos.

Queſo vt patienter audias, non enim de aduerſario victoriam, ſed contra mendacium quærimus veritatem. that is,

I pray thee patiently to heare: for we ſeeke not victorie of an aduerſarie, but truth againſt a lie.

LONDINI,
Impenſis Georg. Biſhop.
1588

TO THE RIGHT HONORABLE Sir FRANCIS WALSINGAM Knight, Cheefe Secretarie to hir Maieſtie, and Chancellor of the Dutchie of Lankaſter, grace, mercie and peace from God our Father, and from Ieſus Chriſt our Sauior.

THe word of God being the immortall ſeed wherby we be conceiued and borne againe to be the children of Gods mercie, and heires of his glorie: the pure milke that doth nouriſh vs being infants: the bread that doth feed vs being growen greater in Chriſt Ieſus: the light and lanterne that leadeth vs to walke in Gods waies: the ſword of Gods ſpirit to defend vs againſt the aſſaults of Satan: And finallie, the hammer which beateth downe euerie high thing that is exalted againſt the knowledge of God: it is no marueil (Right Honorable) if Satan the enimie of our ſaluation haue in all times diligentlie indeuored to ſuppreſſe it, and to depriue vs as much as he might of the great benefit, and ſweet comfort which we are to receiue by it. Hereupon it hath come to paſſe, that in all ages, as the true and ſyncere worſhip of God hath beene corrupted and decaied, and idolatrie and wicked worſhippings haue increaſed: ſo the Law of God, which teacheth and mainteineth the one, condemneth & ouerthroweth the other, hath been ſuppreſſed, and the cleere light therof ſmothered. When the Iſraelits in the wildernes fell to Idolatrie, and worſhipped the golden calfe, the tables of Gods commandements (which they were vnworthie to inioie) were broken. When true religion was decaied vnder Rehoboam and Abija kings of Iudah: Iſrael was without the Prieſt to teach, and without the Law. When vnder the vngodlie gouernment of Manaſſe and Amon Idolatrie raigned and raged, the booke of God was neglected and loſt: when Iehoiakim an Idolater ruled, the word of God vttered by Ieremie, and written by Baruch, was cut in peeces, and throwne into the fire. When cruell Antiochus had taken Ieruſalem, and ſought to ouerthrow the true ſeruice of God, the books of the Law which were found were burnt in the fire, and cut in peeces. And whoſoeuer

1. Pet. 1. 23.
1. Pet. 2. 2.
Matth. 4. 4.
Pſal. 119. 105.
Epheſ. 6. 17.
Heb. 4. 12.
Matth. 4. 4.
Hierem. 23. 29.
2. Cor. 10. 5.
Exod. 32. 19.
2. Cronicl. 15. 3.
2. King. 22. 8.
Ierem. 36. 23.
1. Mach. 1. 59.

euer had a booke of the Testament found by him was put to death. When bloudie Diocletian went about to roote out Christian religion, he caused the holie Scriptures to be burnt, as Eusebius in these words declareth: Euseb. eccles. hist. lib. 8. cap. 2 & 3. Diuinásque & sacras Scripturas in medio foro igni tradi ipsis oculis vidimus. i. We haue seene with our eies the diuine and holie Scriptures in the midst of the market place throwne into the fire. And euen so in these later ages, as superstition and Idolatrie (wherwith God in his iust indignation hath 2. Thess. 2. 10. punished the wickednesse of the world, for not receiuing the loue of the truth vnto saluation) haue increased: so the word of God hath been greatlie neglected of the Priests, suppressed from the people, & being translated & published by faithfull men for the setting forth of Gods truth, and saluation of his elect, haue beene in open market Ezech. 7. 26. places (as Eusebius saith) burnt in the fire. How the law hath Deut. 33. 10. perished from the Priests, who should haue taught Iacob Gods iudgements, and Israel his Law, experience hath shewed, and learned mens writings do witnes. That famous man Erasmus (in whose daies after the long winter night of ignorance, began both the clouds of darknesse to be dispersed, and the sunne of Gods word Erasmus lib. 9. epist. ad Natalem Beddam. » cleerely to shine forth) writeth thus: Nec pauci sunt Theologi » præsertim seniores, qui adeo versati non sunt in priscis do- » ctoribus, vt nec Petrum Lombardum, nec scripturas cano- » nicas vnquam totas euoluerint. That is, There be not a few » diuines, especiallie of those that be elder, who haue beene so little » occupied in the old doctors, that they haue neuer read ouer Peter » Lombard, nor the whole canonicall Scriptures. That learned man Andreas Hyperius witnesseth, that he had seene sundrie old ecclesiasticall men, who after they had receiued some tast of Gods truth, confessed and lamented, that they had neuer read the holie Scriptures. But if these testimonies will not serue to satisfie some, for the conuincing of the great and grosse ignorance, which as a vaile couered the Priests eies from beholding the bright beames of Lib. de lectione Scripturæ. Gods word, let them marke what Pope Pius secundus writeth Aeneas Sylulus Comment. de dict. & fact. Alphons. Reg. lib. 2. 17. » hereof in these words: Pudeat Italiæ sacerdotes, quos ne se- » mel quidem nouam legem constat legisse. Apud Thabori- » tas vix mulierculam inuenias, quæ de nouo Testamento & » veteri respondere nesciat. That is, The Priests of Italie may » be ashamed, who are knowne not once to haue read the new Testa- » ment: seeing with the* Thaborits (in Bohemia) one can hardly find

* Which followed the doctrine preached by Hus.

a seelie

a seelie woman which cannot answere out of the old and new Testa- "
ment. And if those Italian Priests, which were vnder that holie
fathers nose, were so blind in Gods booke, what may be thought of
them that were further off? vnlesse peraduenture, the neerer they
were to him, the more they were infected, poysoned, and blinded by
him. And if the sunne went downe vpon those Prophets, and dark- Mich.3.6.
nesse was vnto them for a diuination, that should haue beene the
light of the world, & the eies of the bodie, how great was the dark- Matth.5.14. 6.23.
nesse in the bodie it selfe? Especiallie seeing these hypocriticall pha-
risies tooke away the keie of knowledge, and as they entred not in Luke 11.52.
themselues, so they forbad them that would, in keeping the light of
Gods word vnder the bushell of a strange toong, and not permitting
it to be translated into vulgar and knowne languages, and so to be
set vpon a candlesticke to shine to the instruction and consolation of
them that be in Gods house. Wherein they haue shewed themselues
to be hereticall Priests, who (as Chrysostom saith) shut vp the " Chrysost. expo-
gates of the truth: for they know that if the truth once appeare, they " sit. 2 in Matth.
must needs leaue their Church, & from the dignitie of their priest- " hom. 44.
hood come downe to the state of other people. Euen so our Hæreti- "
call popish prelats and priests to maintein their Idolatrie, pompe,
pride, and couetousnesse haue shut vp the gates of the truth, by sup-
pressing Gods holie word, and keeping it from the knowledge of Gods
people: as Erasmus trulie affirmeth in these words; Quis non " Erasm. li. epist.
intelligat istos sacras literas ideo velle paucis esse notas, ne " 21. ad Nicol.
quid decedat ipsorum autoritati quæstuique. That is, " Euerardum.
Who knoweth not that these men (meaning popish Priests & "
Moonks) would therefore haue the holie Scriptures known but to "
few, least their authoritie and gaine should decaie. And euen so "
it is certaine, that if the holie scriptures had beene publikelie in the
mother toong, and in the hands and harts of the people, they could
neuer heretofore haue beene with the vsurped power of that pelting
and powling Priest of Rome so astonied and amazed, with ima-
ges deceiued, with pardons beguiled, with fained & forged reliques
mocked, with masses, trentals and purgatorie spoiled, with the hypo-
crisie of Moonks and such other locusts bewitched, and manie mo
waies miserablie abused as they were. But they being vtterlie be-
reft, and altogether depriued of this light of Gods word, did sit in Esai.9.2.
darknesse and in the shadow of death: Walked in darknesse and wist 1.Iohn 2.11.
not whither they went, bicause the darknes had blinded their eies.

And

And whereat God of his great mercie, beholding our miserie, hath deliuered vs from this Ægyptiacall darknesse, and caused the day star of his holie word to rise vnto vs, to lead vs (as did that other the wise men) vnto Iesus Christ, in him onely to seeke our saluation: so that we which haue heeretofore walked in darknesse, haue seene a great light, to our vnspeakeable comfort: these *Lucifugæ Scripturarum (*as Tertullian *called some, and I may truly terme these Popish owles) haue howled and exclaimed against this light, which by the holy Scriptures translated into our mother toong hath shined vnto vs. They haue written against it, affirming that it ought not to be in the vulgar language,* * *calling it damnable libertie of so hauing it,* " *and saying that it is an occasion of Heresie, and haue with all their might and maine gone about to extinguish it. These their assertions how false and absurd they be, contrarie to the word of God, and the writings of the ancient godly fathers, I will not (lest I be too tedious vnto your Honor) at this present further declare.*

Matth. 2. 9.

Esai. 9. 2.

Lib. de resurrect. carnis.

* Fliers of the light of the Scriptures.

D. Standish in a foolish booke set foorth in Q. Maries daies.

* *Idem ibid. probat. 3.*

" *Alfons. de castro contr. Hæres. lib. 1. cap. 13.*

Deut. 6. 4. & 11. 19. & 17. 18.

Coloss. 3. 16.

Chrysost. hom. 3. de Lazar. & in Gen. homil. 21. & 25.

August. lib. 3. de doctr. Christ. ca. 1.

Hieron. in ca. 3. ad Coloss.

Theodoretus de curand. græc. affect. lib. 5.

In the beginning of their Preface.

Notwithstanding all this their barking against hauing the holie Scriptures in the mother toong: yet now our Rhemish and Romish Papists heerin differing from their fellowes, & playing the Apes in imitating vs, as they haue doone also in setting foorth Catechismes which before they could neuer abide, haue at the last published the new Testament in our English toong, and haue promised the rest, which (notwithstanding they saie was long ago doone) hath beene, and I doubt, will be long in performing. This they haue doone, not of a holie zeale, and godlie desire to haue the holie Scripture knowne and read of all people: but rather to keepe them, especiallie their adherents & fauorers from reading it translated & set foorth by vs. In this their worke so long deferred, and now published, they haue committed two foule faults: The one in falselie and foolishlie translating it, by following the corrupt streame of the Latin translation, and forsaking the fountaine of the Greeke, wherein the holy spirit of God did indite the new Testament, and the blessed Apostles of Christ our Sauior did write it. The other in corrupting & peruerting the sense, and meaning of the holy Ghost by guilefull glosses, and absurd Annotations. Against the former of these faults I did, either almost, or altogether fiue yeers past, write the first part of this little discourse vpon this occasion: The right honorable and my verie good Lord, the L. Saint Iohns of Bletso shortlie after the comming foorth of the said Testament, did let me haue for the space of a month the

vse

vse of it. The which I did verie egarly read, and diligentlie confer. And for that the booke was hard to come by, I did write much out of it, concerning the diuersitie, superfluitie, and want of the said translation in respect of the Greeke: and also their 10. *friuolous reasons in their preface, which moued them to leaue the Greeke, and translate the Latine, with diuers other things. Vnto the which* 10. *reasons I did then vpon a particular occasion, & for a priuat vse write this answere, neuer intending (as both some men do know, and the long suppressing of it may shew) to publish the same in print. And the rather for that a full answere vnto the whole hath beene long looked for of manie, and wished for of me. The which I would right gladlie haue seene, to the perpetuall suppressing of this as I first intended. But when no such answere came foorth, neither could I learne when anie would: hauing of late a little recognised my answere that had lien long neglected by me, and added thereunto a discouerie of sundrie corruptions committed in the said translation, I haue beene mooued by some that haue seene it, to let it passe in print. The which although I was a long time vnwilling to doo: yet for that it is thought the said translation and Annotations haue seduced some, and confirmed others in error, and manie doo not a little glory of them, I haue yeelded to the putting foorth of this little treatise: that as some haue alreadie in part discouered the absurditie of the Annotations: so this I trust may sufficiently shew the weakenesse of those reasons, and corruption of that translation. This small and simple discourse although I confesse it to be vnworthie your worthinesse, yet vpon your great curtesie, I haue beene bold to offer it vnto your Honor, to testifie thereby my dutifull mind, and thankefull hart vnto your H. for your fauor shewed me, which I haue found and felt. Humblie beseeching your H. to accept this small mite in good part, not weighing the quantitie or value of the gift, but the sincere and hartie affection toward your H. of the giuer. God in great mercie blesse your H. increase his graces and good gifts in you, and long preserue you to the seruice & safetie of his Maiestie, and the benefit of this Church and Commonwealth, Amen. At Woodhull the 9. of Aprill 1588.*

D. Reynolds.
D. Bilson.
M. Prime.

Your Honors most humble to command and vse,

EDWARD BVKKELEY.

AN ANSWER TO THE FRIVOLOVS and reasonlesse reasons of the Rhemish Iesuits, for following and preferring the old Latin translation of *the New Testament before the Greeke, wherein Gods Spirit* indited it, and the holy Apostles did write it. Which reasons *be set downe in their Preface before the New* Testament, by them lately translated into English: by E. B.

The first reason of the Iesuits.

NOw to giue thee also intelligence in particular, most gentle Reader, of such things as it behoueth thee specially to know concerning our translation: we translate the old vulgar Latin text, not the common Greeke text, for these causes. *It is so ancient*, that it was vsed in the Church of God aboue 1300. yeeres ago, as appeereth by the fathers of those times.

Answer.

HEre is an vncertaine assertion, and a foolish reason. For although I grant the said translation to be ancient, yet to be so old as they affirme, I suppose it wil be hard for al the Rhemish rout of Iesuits plainly to proue. Tertullian, who lined somwhat aboue 200. yeares after Christ, doth not follow it, neither hath any steps of it in the places which he alledgeth. Cyprian, who lined about the yeare of Christ 284. doth not at all vse it. Hilarius, Hierom, and Augustine in their allegations of the Scriptures dissent from it. But to omit to speake any more of the antiquitie of it: what a foolish reason is this; It is 1300. yeares old, therfore true and vncorrupt. The Greeke translations of the Septuaginta interpretors, of Symmachus, Aquila, and Theodotion were ancient, yet euen in S. Hieroms time wanted not many and great corruptions. The Latin translations (which in S. Hieroms and Augustines daies were many) were euen then very corrupt, as hereafter I wil (by Gods

grace) out of S. Hierom declare. Or what a fond reason is this: It is 1300. yeares old, therefore to be preferred before the Greeke, which being the originall is aboue 1500. yeares old. So that if this matter be to be measured by antiquitie, the Greeke were to be preferred, and this Latin translation not to be followed.

2. *Reason.*

IT is that (by common receiued opinion, and by all probabilitie) which S. Hierom afterward corrected according to the Greeke, by the appointment of Damasus then pope, as he maketh mention in his Preface before the iiij. Euangelists vnto the said Damasus, and in *Catalogo in fine.*

Answer.

THis is but a popish and foolish opinion, void of all probabilitie and truth: for proofe whereof I will first alledge the saying of that learned man Erasmus Roterodamus, which I doubt not, but with all wise and learned men will counteruaile our Rhemish Iesuits, and all their adherents. Who in an Epistle writeth thus: *Ceu confessum assumit, hanc Noui Testamenti translationem qua vulgò vtimur esse Hieronimi, cum eam constet nec esse Cypriani, nec Hilarij, nec Ambrosij, nec Augustini, nec Hieronimi cùm is diuersa legat: multò minùs eam quam emendasse testatur, cùm in hac deprehendantur, quæ ille damnat, non solùm quantum ad verba, verùm etiam quantum ad sententiam.* That is: He taketh it as granted, that this translation of the new Testament, which we do commonly vse is Hieroms, whereas it is certaine, that it is neither Cyprians, nor Hilaries, nor Ambroses, nor Augustines, nor Hieroms, forasmuch as he dissenteth from it, and much lesse to be that which he testifieth that he corrected, seeing there be found in this which he condemneth, not onely as touching the words, but also the sense and meaning. Here Erasmus flatly affirmeth, that this common Latin translation, was neither made by Hierom, nor is that which he at the request of Damasus corrected. And to proue both the truth of Erasmus assertion, and the falshood of our Iesuits receiued opinion, I will set downe a few places, wherein Hierom not onely dissenteth from it, but also findeth fault with it. In

Erasmus epist. Nonnico ex animo dilecto.

his

his first booke against Iouinian he writeth thus: *Ita tamen si ipsos filios erudiret in fide & dilectione & in sanctificatione & pudicitia. Non enim (vt malè habetur in Latinis codicibus) Sobrietas est legenda, sed castitas, id est,* σωφροσυνη. That is: Yet so if she instruct hir children in faith and loue, and in sanctification and chastitie: for it is not to be read *Sobrietas*, sobrietie (as it is euill translated in the Latin bookes) but *Castitas*, chastitie: for that is σωφροσυνη. Againe in the same booke: *Sobrium (siue vt melius in Græco dicitur) vigilatem, id est,* νηφαλιον. *pudicum, hoc enim significat* σώφρονα. That is: Sober, or as it is better in the Greek watchfull, for that doth νηφαλιον signifie; chaste, for that doth σώφρονα signifie. And againe in the same booke: *Non plus sapere quàm oportet sapere, sed sapere ad pudicitiam, non ad sobrietatem, vt male in Latinis legitur, sed sapere inquit ad pudicitiam.* That is: Not to be wise aboue that ye ought to be wise, but to be wise vnto chastitie, not vnto sobrietie, as it is euill translated in the Latin bookes, but, saith he, to be wise to chastitie. In all these places Hierom misliketh and condemneth that which is in our Latin common translation. And although I confesse that he to helpe his cause, doth without sufficient cause find fault in these places with the said translation, for that the words σωφροσυνη and σώφρον do more properly and aptly signifie Sobrietie and Sober, than chastitie and chaste: as also Erasmus in his Scholies in these words doth shew: *Torquet nonnihil hunc locum Hieronimus ad commoditatem causæ suæ: nam hic certè magis quadrat vertere modestiam vel sobrietatem quàm pudicitiam,* εις το σωφρονειν, *id est, ad hoc vt sobrij sint & modesti, non insolentes & elati.* That is, Hierom somewhat wresteth this place to the commoditie of his cause: for surely it is more fit to translate it modestie or sobrietie than chastitie, that they should be sober and modest, not insolent and proud: yet it is sufficient for me, that he misliketh and findeth fault with that which is in our common Latin translation: which is a plaine proofe that this was not his, for then he would otherwise haue translated it. Hierom also findeth fault with the vulgar translation of that place of S. Paule, Galat. 5. 9. in these words: *Malè in nostris codicibus habetur: Modicam fermentum totam massam corrumpit: & sensum potiùs interpres suum, quàm verba Apostoli transtulit.* That

Hierom. lib. 2. aduersus Iouinianum.

Erasmus in Scholijs in lib. 1. aduersus Iouinianum.

Hierom. in epist. ad Galat. cap. 5.

» is, It is euill translated in our Latin bookes, *Modicum fer-*
» *mentum totam massam corrumpit*: and the interpretor hath
» translated rather his owne meaning, than the words of the
Apostle. And there he doth translate it otherwise: *Modicum fermentum totam conspersionem fermentat.* But what nede I to busie my selfe in seeking mo places where S. Hierom findeth fault with that which is in the vulgar Latin translation, seeing that Andradius the Spanish Jesuit hath eased me of that labour, who hath piked out and produced a number of places, in the which Hierom misliketh that which is in the said translation. Andradius liking of them that require more diligence and plainnes in the said old translator, writeth thus: *Andr. defens. Triden. fidei. fol. 411.*
» *Nam dum vel Græcorum dicendi rationi nimium adhæres-*
» *cit, &c.* That is, For whilest he either doth too much cleaue
» to the Greeke phrase, or is not diligent inough in weighing
» the Latin and Greeke words, he becommeth somtime ouer
» obscure, and doth not sufficiently expresse the force and pow-
» er of the sentences. The which although I could make ma-
» nifest by many examples, yet I will produce some of those
» which S. Hierom noteth, that by reason of the authoritie of
» that most holy father, they may with all men be subiect to
» lesse enuie. In the Epistle to the Galathians (saith he) it is
» euill translated in Latin, *Euacuati estis à Christo*, where it
» should be said, *In Christi opera cessastis*, the which the force of
» the Greeke word καταργεω doth most expresse, which signifieth
» to abolish, to make vaine and frustrate. In his commentarie
» also vpon the Epistle to the Ephesians, he findeth fault with
» the old translator for translating the Greeke word παναπλιαν, *ar-*
» *maturam, id est, armor*, whereas it signifieth all furniture of
» armor, or whole armor. And expounding that saying of S.
Tit. 2. » Paule, *Vt mundaret sibi populum acceptabilem*, he doth at large
» accuse the drowsie negligence of the Latin interpretors, for
» translating the word, περιουσιον *acceptabilem*, which signifieth ex-
Alledged before. » cellent, speciall, and chiefly peculiar. And disputing against
» Iouinian of chastitie, in the first epistle to Timothie (saith
» he) it is not to be read, as it is euill in the Latin bookes, *Si*
He meaneth Erasmus, as is before alledged. » *permanserint in fide cum sobrietate, sed cum castitate, id enim est*
» σωφροσυνη. although there be learned men which prefer herein
» the vulgar translator before Hierom, who do thinke σωφροσυνη

to

to be as it were σωτηρίαν τῆς φρονήσεως, that is, the soundnes or preseruation of wisedome, as it is in Plato, whereunto is opposed μανία, that is, madnes. And in his first booke against the Pelagians, he saith: The simplicitie of the Latin translator doth count among the properties and duties of a Bishop, that he be *docibilis*, that is, docible, whereas Paule calleth a Bishop διδακτικὸν, that is, apt and meete to teach, the which word the same interpretor in the first Epistle to Timothie doth translate not very fitly, *Doctorem*, that is, a teacher, whereas many do so vnworthily performe the dutie of teaching, that they seeme to be apt and fit to execute no dutie. But Paul (saith he) doth not onely thinke, that it is the part of a Bishop to performe vnto the Church that great dutie of teaching, but also that he ought to be furnished with excellent gifts and helps to teach. It were long to handle all the places, in which not only Hierom, but also other very godly men require diligence in the vulgar translator. Hitherto Andradius the Spanish Iesuit. By the which it may plainly appeare, both that this vulgar Latin translation was not Hieroms, for that he doth so much mislike it, and find fault with it: and also what iarre in iudgement there is in this matter betwene our English Rhemish Iesuits, who heere iudge it to be S. Hieroms, and this Spanish Iesuit that doth denie it. By this I doubt not, but it doth most euidently appeare, how false this second assertion of the Iesuits is, and that this common Latin translation, was neither by S. Hierom translated, nor that which he corrected. Whereunto I will adde further a saying or two of Erasmus, who writeth thus: *Multò rectius hæc vertit Hieronimus, quàm habet vulgata editio.* That is, Hierom doth much better translate this, than our vulgar edition hath it, meaning that in 2. Thes. 2. where S. Paul speaketh of the man of sin, and sonne of perdition, &c. where no doubt if this had beene Hieroms translation as the Iesuits would haue it, he would as well haue translated it in the text, as he alledged it in his booke. Againe, Erasmus writeth thus of Hierom: *Apertè damnat superiorem translationem qua nos tamen maxima ex parte vtimur.* That is, He plainly condemneth the former translation, which we yet for the most part vse: meaning this old common translation, the which

Erasmus in Scholijs in Hieronimum ad Algasiam.

Erasmus in Scholijs in epist. Hieron. ad Pammachium.

which he saith Hierom doth condemne.

But if I should grant our Iesuits that this were either translated or corrected by Hierom, which they will neuer be able to proue, and by that which I haue said, is apparantly false, what haue they then gained? Doth it therefore follow bicause it was either truly translated, or faithfully corrected by S. Hierom then, therefore it is true, sincere, and void of corruption now? S. Hierom himselfe complaineth of the great corruption of the Latin translations in his daies, the which yet came not so much by the translators, as by the negligent writers out of the bookes, and presumptuous correctors, or rather corruptors, as most plainly appeareth by Hierom himselfe in many places, whereof I will set downe some. In his preface before Iosue he writeth thus: *Maximè cùm apud Latinos tot sunt exemplaria, quot codices: & vnusquisque pro arbitrio suo, vel adderit vel subtraxerit quod ei visum est.* That is, seeing with the Latins there be as many examples or copies as books, and that euery one according to his owne will hath added and taken away as pleased him. And againe he writeth thus: *Vt aliquid de Dominicis verbis aut corrigendum putauerimus, aut non diuinitùs inspiratum: sed Latinorum codicum vitiositatem, quæ ex diuersitate librorum omnium comprobatur, ad Græcam originem (vnde & ipsi translata esse non denegant) voluisse reuocare. Quibus si displicet fontis vnda purissimi, cœnosos riuulos bibant.* That is, I do not thinke that the Lords words are to be corrected, or that they were not inspired of God: but I go about to correct the falsenes of the Latin bookes, the which is plainly proued by the diuersity of them, and to bring them to the originall of the Græke (from the which they do not denie that they were translated) who if they mislike the water of the most pure fountaine, they may drinke their miris puddles, meaning of the Latin. Lastly, S. Hierom in the same place here alledged by the Iesuits hath these words: *Si enim Latinis exemplaribus fides est adhibenda, respondeant quibus? Tot enim sunt exemplaria penè quot codices. Sin autem veritas est quærenda de pluribus, cur non ad Græcam originem reuertentes, ea quæ vel à vitiosis interpretibus malè reddita: vel à præsumptoribus imperitis emendata peruersius, vel à librariis dormitantibus aut addita sunt aut mutata corrigimus?*

Hieronimus præfatione in Iosue.

Hieronimus ad Marcellam tom. 3.

Hieronimus ad Damasum præfatione in 4. Euang.

gimus? That is, If we must beléeue the Latin examples, let "
them tell vs which? for there be as many diuers copies as "
bookes. But if they thinke that the truth is to be sought out "
of the greater part, why do we not returne to the Greeke ori- "
ginall, and correct these things which either vnskilfull tran- "
slators haue ill translated, or of ignorant presumptuous per- "
sons haue béene foolishly amended, or of negligent writers "
haue béene either added or altered? By these and many such
other places it doth appeare, how corrupt the Latin bookes of
the new Testament were in those daies, which faults yet
were most specially to be attributed to negligent writers.
And if in those learned times of the primitiue Church, in
which so many learned and godly fathers liued, such mani-
fold grosse and great corruptions crept into the Latin bookes
of the Bible, what may we thinke of these latter times, in
which all good learning was lost; and blindnes, ignorance,
and barbarousnes haue raigned? Is it to be maruelled,
though infinite great corruptions haue come into the Latin
copies of the Testament? specially séeing the same were
much written and copied out by blinde ignorant Monks,
who all in a maner were so vnlearned, that it became a pro-
uerbe, *Monacho indoctior*, that is, More vnlearned than a
Monke. By whose meanes such good authors as were most
occupied and written out, were most corrupt, as Ludouicus
Viues doth iustly complaine in these words: *Videmus vt quis- "* *Ludouicus Vi-*
que veterum scriptorum hys quingentis annis in studiosorum mani- " *ues de caus.*
bus versatus est, ita ad nos venisse corruptissimos, vt Plinium, Se- " *corrupt. arti-*
necam, Hieronimum, Augustinum, Aristotelem. Puriores sunt " *um. fol. 13.*
atque integriores qui in vetustis Bibliothecis situ & puluere latu- "
erunt obsessi. That is, We sée how that as euery one of the "
old writers were these 500. yéares most occupied in students "
hands, so they haue come most corrupt vnto vs, as Plinie, Se- "
neca, Hierom, Augustine, & Aristotle. And that they haue "
remained more pure and perfect, which haue lien in old li- "
braries in dust and filth. By which reason of Viues it may be "
gathered, that the Greeke text of the Testament hath conti-
nued the more sound and sincere, because by reason of the ig-
norance of that tong, it hath béen lesse occupied, and seldomer
in the vnwashen hands of those ignorant and filthy Monks.

Hærby

Hereby also it appeareth, that if this vulgar translation had beene of S. Hieroms either translation or correction, it doth not follow, that it is now sound and sincere. But forasmuch as there be many faults and corruptions in it (as by Gods grace hereafter shall be shewed) we ought (according to the iudgement of S. Hierom) returne to the originall of the Greeke, and thereby correct them. The which our Rhemish and Romish Iesuits refusing to do, in forsaking the water of the most pure fountaine of the original Greeke: we are content they drinke (to vse S. Hieroms words) the mirie puddles of the Latin.

Ad Marcellum.

Finally, whereas our Iesuits would make their simple readers beleeue, that Damasus had such supreme power as is now by the Bishop of Rome claimed, by calling him Pope, and by shewing that S. Hierom by his appointment did correct the Latin copies: I thinke it not vnfit nor impertinent to set downe the opinion of Erasmus in this matter, who as he was excellently learned, so is he not to be counted as partiall. He in the Epistle before alledged, speaking of this matter hath these words: *Quanquam hoc negotij non iniungit Damasus tanquam summus orbis Pontifex, quod an fuerit in medio relinquo: certè nomen hoc nondum illis temporibus erat auditum, quantum ex veterum omnium scriptis licet colligere, sed iniungit tanquam Romanus Pontifex Hieronimo hactenus Romano, quod illic & baptizatus sit, & presbyteri consecutus honorem.* That is, Although Damasus do not inioine this businesse, as the cheefe Bishop of the world, the which whether he were or not, I will not define: surely this name in those daies was not as yet heard of, as far as we may gather by the writings of all the ancient fathers: but he doth inioine it as Bishop of Rome to Hierom hitherto a Roman, bicause both there he was baptized, and obtained the degree and dignitie of priesthood. And as for the name Pope, in those daies it was a title not peculiar to the Bishop of Rome (as now they haue made it) but common to euery Bishop. Saint Hierom calleth both S. Augustine Bishop of Hippo in Afrike, and Epiphanius Bishop of Salamine in Cyprus Pope. The elders and deacons of Rome called Cyprian Bishop of Carthage Pope. Thus I trust I haue sufficiently discouered the insuf-

Erasmus in epist. amico ex animo dilecto.

ficiencie

ficiencie of this second reason, and plainly proued that there is no probabilitie in this opinion, and that this vulgar Latin translation, which our Rhemists haue followed, is not that which S. Hierom either translated or corrected. Now let vs examine the third reason.

3. Reason.

COnsequently it is that same which S. Augustine so commendeth and alloweth in an Epistle to S. Hierom. *Epist. 10.*

Answer.

THere is no consequence in this consequence. For the antecedent not being true (as I haue before sufficiently proued) the consequence *non consequitur*. Indeede Augustine doth commend Hieroms translation of the Gospell out of the Greeke: but that this which you follow is not that, I haue before plainly proued. And if it were, yet it might since be corrupted, as I haue before shewed. And that it hath béene fowly corrupted, shall hereafter (Christ willing) euidently appeere. But whereas Augustine commendeth Hieroms translation out of the Greeke: this doth make against you, who refuse the Greeke, and translate out of the Latin: which neither Hierom would do, nor Augustine commend.

4. Reason.

IT is that which for the most part euer since hath beene vsed in the churches seruice, expounded in sermons, alledged and interpreted in the commentaries and writings of the ancient fathers of the Latin Church.

Answer.

THere is small reason in this reason, why this Latin translation should be preferred and followed before the Greeke. First, for that the Greeke fathers haue followed the Greeke originall, and not this Latin, from the which generally they do dissent, as shall hereafter be shewed.

ed. Secondly, the most ancient Latin fathers do not follow it, as Tertullian, Cyprian, Hilarie, and Hierom commonly in citations and allegations of places dissenteth from, yea and findeth fault with it (as hath beene shewed:) Ambrose and Augustine although they seeme more to incline vnto it, yet very oft they leaue it, and differ from it. Therefore the Greeke fathers generally dissenting from it, and the most ancient Latin fathers hauing no footsteps of it, and the other fathers often going from it: there is (as I said) small reason why it should now be counted autentical, & be preferred and followed before the original of the Greeke. As for the Church seruice, it was in the primitiue Church in that language, which of the people was vnderstood. And where it was in Latin, it was there where the people by reason of the Roman empire vnderstood latin, as appeereth by S. Augustines sermons, and other authors. As touching your popish seruice full of idolatrie & superstition, and vsed in a strange tong vnknowen to the people, contrarie to the expresse word of God, as we care not what translation it hath followed, so we thinke the most corrupt most meete for it.

1. Cor. 14.

5. Reason.

THe holy Councell of Trent, for these and many other important considerations, hath declared and defined this only of all other Latin translations to be autenticall, and so onely to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same.

Answer.

THe decree of some more ancient Councell in this matter, if any could be had, as none would be found, might haue stood you in far greater stead. For howsoeuer this Tridentine conuenticle (as euen Henrie 2. the French king termed it) moue you, surely it is of small force to persuade vs. We little care what it hath heerin determined, being called togither and gouerned by the Pope, whom we iustly accuse to be the Archenimie of God, whereof you all shall

shall neuer be able to excuse him, and consisting of about 40. blind Bishops his sworne seruants. This cursed conuenticle or Councell we no more esteeme, than the godly fathers esteemed the Councels of Ariminum, Tyre, Ephesinum 2. and such others. And when you and all your adherents shall be able to proue the canons of that Tridentine Councell to be grounded vpon the foundations of the Prophets and Apostles, and agreeable with Gods blessed word, then will we acknowledge the truth of this constitution: In the meane time we will not maruell if a corrupt Councell maintaine a corrupt translation.

6. Reason.

IT is the graueſt, ſincereſt, of greateſt maieſtie, leaſt partialitie, as being without all reſpect of controuerſies and contentions, ſpecially of this our time, as appeereth by thoſe which Eraſmus and others at this day tranſlate, much more to the aduantage of the catholike cauſe.

Answer.

HEre be bare and naked aſſertions without any proofe: which may as well be denied of vs as affirmed by them. And therefore this I ſay, that the tranſlations of Eraſmus and Beza be as graue, of as great maieſtie, as ſincere, and as little partiall, as is the common Latin. And in ſome part to proue this my affirmation, this I ſay, that that tranſlation which hath many both barbarous phraſes, and groſſe ſoloecismes, is not to be counted ſo graue, maieſticall, and ſincere: but this vulgar tranſlation, which they magnifie, hath many ſuch: *ergo* it is not ſo graue, &c. Some few for example I will ſhew, to alledge all were infinite. What grauitie and ſinceritie is in theſe words: *Principes gentium dominantur eorum:* where the maſculine gender is put for the feminine, *eorum* for *earum*, and the genitiue caſe for the datiue, contrarie to the rules of Grammar, and ſo falſe Latin committed. Matth.20.25

Or in theſe words: *Nonne vos magis plures eſtis illis.* Matth.6.26.

Or theſe: *Eum qui modico quàm Angeli minoratus eſt.* Hebr 2.9.

Or theſe: *Memorari teſtamenti ſui ſancti.* Luc.1.72.

Or theſe:

Act. 22. 12. Matt. 24. 6. Luc. 21. 38.

Vir timoratus secundum legem. Or these: *Opiniones praliorum.* Or, *Populus manicabat ad eum in templo.* Many such other and worse might be alledged, wherein I suppose no wise and learned man will thinke any grauitie, maiestie, or sinceritie to be. As touching partialitie whatsoeuer you pretend, yet if you in your consciences did not iudge it to be more partiall and fauorable for your doctrine, you would neuer preferre it before the originall of the Greeke contrarie to the iudgement of the ancient fathers, and of the best learned of your owne side lately and as yet liuing. And that you do know it to be more partiall for you than the Greeke, I will proue by a few examples which may serue for many. Iohn. 14. v. 26. The common Latin translation hath it thus: *Suggeret vobis omnia quæcunq; dixero vobis*, which you thus finely translate: Shall suggest vnto you all things whatsoeuer I shall say vnto you. Where you know the Greeke hath πάντα ἃ εἶπον ὑμῖν. all things which I haue said or spoken vnto you. Is not this translation of yours more partiall to maintaine the traditions of your church, and decrees of Popes and Councels, than the originall of the Greeke? In the 10. of Luke, vers. 35. the vulgar Latin translation hath it thus: *Et quodcunque supererogaueris, ego cùm rediero, reddam tibi:* which you haue translated; Whatsoeuer thou shalt supererogate, &c. doth not this make more for your works of supererogation (which I may well call supererrogant works) than the Greeke, which is: Whatsoeuer thou spendest more, &c. In the 13. to the Hebrews, vers. 16. the Latin translation is thus: *Talibus enim hostijs promeretur Deus*, which fond translation, you more fondly and foolishly translate thus: For with such hosts God is promerited. Doth not this make more for your doctrine of Merits than the fountaine of the Greeke? which is, τοιαύταις γὰρ θυσίαις διαπρεπῶς ὁ θεός. That is, With such sacrifices God is delighted or well pleased. And for defence of the same doctrine of Merit, doth not the omitting of those words, Rom. 11. 6. serue to your purpose? *But if it be of works, it is no more grace: or els were worke no worke.* Doth not, I say, the dashing out of these words in the text well serue your turne? The which notwithstanding be found in al Greeke copies, in the ancient Syrian translation, in Chrysostom, and other fathers. And

Lud. Viues. Arius Mont.

to

to the maintenance of the same doctrine, may not that which is in your vulgar translation, Philip. 1. 28. be more fitly applied than the Greeke? Will you not thereof better gather, that the suffering of afflictions is a cause of saluation, than of the Greeke which saith, it is a declaration or token of saluation, whereunto the children of God do passe through manifold tribulations? Doth not the Latin vulgar translation in the 5. to the Ephesians: *Sacramentum hoc magnum est*: This is a great sacrament, stand you in better stead to proue Mariage one of your seuen sacraments, than the Greeke? τὸ μυστήριον τοῦτο μέγα ἐστιν. That is, This is a great mysterie or secret, which S. Paul speaketh and meaneth of Christ and his Church. Sundrie such other examples might be alledged, but these at this time shall suffice to shew, that whatsoeuer you say in word, or pretend in shew, it is the partialitie it seemeth to beare to your doctrine, that mooueth you to follow it, and to prefer it before the fountaine of the Greeke: the which how absurd it is shall heerafter be shewed.

Causa.

ἔνδειξις.

7. *Reason.*

IT is so exact and precise according to the Greeke both the phrase and the word, that delicate heretikes therefore reprehend it of rudenes. And that it followeth the Greeke more exactly than the Protestants translations, besides infinite other places we appeale to these, Tit. 3. 14. *Curent bonis operibus praeesse*, προΐστασθαι. Engl. bib. 1577. to maintaine good works, Hebr. 10. 20. *Viam nobis initiauit*, ἐνεκαίνισεν. Engl. bib. he prepared. So in these words: Iustifications, Traditions, Idola, &c. In al which they come not neere the Greeke, but auoid it of purpose.

Answer.

WE do not mislike it for the simplicitie of phrase: for such is the Greeke wherin the Apostles wrote, being far from the swelling eloquence of profane orators. Where vnder the low simplicitie of phrase, we behold the mightie maiestie of Gods spirit; but bicause in some places it is barbarous, and in very many places is not (as

you

you say) exact and precise according to the Greeke, but dissenteth from it, and is euen contrarie to it. As for example, 1. Pet. 2. 23. *Tradidit iudicanti se iniustè*, which you translate: He deliuered himselfe to him that iudged him vniustly; whereas you know it is in the Greeke, παρεδίδου δὲ τῷ κρίνοντι δικαίως. That is, He committed himselfe (or his cause) to him that iudgeth iustly. Now betweene iudging iustly, as it is in the Greeke, in the ancient Syrian translation, and in Oecumenius the Greeke scholiast, and iudging vniustly, as it is in the Latin and your English, there is no exact nor precise agreement, but a plaine contradiction. So in the 1. Cor. 15. 51. in the vulgar Latin translation it is thus: *Omnes quidem resurgemus, sed non omnes immutabimur*, which you translate thus: We shall all indeed rise againe, but we shall not all be changed. Whereas it is in the Greeke, as we haue translated: We shall not all sleepe, but we shall al be changed. And that other is so far from being exact and precise according to the Greeke, that S. Hierom writeth, it was not at all in the Greeke copies: *In Græcis codicibus non haberi.* The which also proueth this not to be S. Hieroms translation, nor that which he corrected. In the 5. of Marke, vers. 35. and Luke 8. vers. 49. in the Latin translation thus: *Veniunt ad Archisynagogam.* That is, They came to the Archsynagog: whereas it is in the Greeke, ἀπὸ τῦ ἀρχισυναγώγυ. That is, From the Archsynagog or ruler of the Synagog: meaning from his house. A like error there is in most of your Latin copies. John 18. 28. *Adducunt ergo Iesum ad Caiapham in prætorium.* That is, They brought Iesus to Caiphas into the iudgement hal: where it is in the Greek, From Caiaphas. Luke 11. 52. The old Latin translation is thus: *Cœperunt Pharisæi & legis periti grauiter insistere, & os eius opprimere de multis:* which last words you translate thus: To stop his mouth about many things. Whereas the Greeke ἀποστοματίζειν αὐτὸν περὶ πλειόνων, signifieth, To prouoke him to speak of many things, as Erasmus out of Theophylactus and Beza do proue, and I will hereafter more largely shew, as also the words following do plainly declare. Act. 4. vers. 21. The said Latin translation is thus: *Quia omnes clarificabant id quod factum fuerat, in eo quod acciderat:* the which barbarous and false translation, you fondly translate thus: Because all glo-

Hieron. Minerio & Alexand. in fine.

rified

rified that which had béene done, in that which was chanced. Where the Greeke is: ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. That is, For all glorified God for that which was done. 1. Cor. 6. 20. The common Latin translation is thus: *Empti enim estis pretio magno: glorificate & portate Deum in corpore vestro*, which you translate in this sort: For you are bought with a great price: glorifie and beare God in your bodie. Where you dissent from the Gréeke, in adding this word, *Beare*, and in omitting all these words: *And in your spirit, which are Gods*. By these places which I haue set downe, to omit infinite others, it sufficiently appéereth how true it is, that you say, it is so exact and precise according to the Gréeke. The falsenes of which shameles assertion may also sufficiently be conuinced, by at least an hundred places, where that is in the said translation omitted, which is extant in the Gréeke. For example sake I will set downe one notorious place, where the perfect praier which our Lord Jesus hath taught vs, is most miserably mangled, and curtalled, and made imperfect. In the 11. of Luke, all these things be left out of that holie and heauenly praier. First this word *Our*. Secondly, these words: *Which art in heauen*. Thirdly, these: *Thy will be done in earth, as it is in heauen*. Fourthly, these: *But deliuer vs from euill*. Thus we sée how far this old translation in this short praier is from exact and precise following the Gréeke: and thereby plainly perceiue what brasen browes our Rhemish Jesuits haue, who affirme it so to be, and to follow it more exactly than the Protestants translations: wherin as they say most vntruly (as may appéere by the places before alledged, and many others which shall be héerafter produced) so I verily thinke they write it contrarie to the testimonie of their own conscience. Yet to proue this shameles assertion they alledge two examples: the one, Tit. 3. 14. *Curent bonis operibus praeesse*, προΐστασθαι, which they say, we translate, to maintaine good works. And I beséech you, gentle Jesuits, shew vs why it may not so be translated? Doth not προΐστασθαι, and namely with a genitiue case, as héere S. Paul vseth it, signifie to maintain? When Demosthenes saith: προΐστασθαι τῶν ὑμετέρων δικαίων, is it not, and ought it not to be translated, to maintaine your right? And euen so why may not these words of S. Paul καλῶν ἐργῶν προΐστασθαι

Demost. in Timocra. Badeus translateth it: *Jura vestra tueri & defensitare. Comment. pag. 256.*

προϊστασθαι be in like maner translated, to maintaine good workes? What absurd sense or false doctrine is in these words? And whereas the Latin translateth it, *Præesse bonis operibus*, and you translate it to excell in good workes, although I mislike not of it, for that the sense is good: yet you may know, that it is not the propertie of the Græke phrase, for then it should be in the datiue case, προϊστασθαι ἐργοις καλοις. and not in the genitiue, as S. Paul twise here hath it, vers. 8. & 14. But whether it be translated, to excel in good workes, as you do, or to maintaine good workes, as you say our Bibles haue it: or to shew forth good workes, as it is in those English Testaments which I haue seene, it maketh no great matter, neither any but vaine cauillers (such as our Iesuits shew themselues to be) will find so great fault with it. If I were disposed so narrowly to examine the old translation, I dare vndertake to find a 1000 places in the Bible more vnproperly translated in Latin, than either of these which you alledge, is in English. But let vs come to your second cauillation, where you find fault for translating the Græke word ἐνεκαίνισεν, which in your Latin is *Initiauit*, by this word Prepared. Our translation of
Hebr. 10. 20. » that place is thus: Seeing therefore brethren, that by the » blood of Iesus we may be bold to enter into the holie place by » the new and liuing way, which he hath prepared for vs » through the vaile, that is, his flesh, &c. What matter is here amisse, that troubleth so much your quiet minds? For saith you say the word, Prepared, doth not so exactly agree with the Græke, as doth *Initiauit*. What then? doth the old Latin more exactly followe the Græke generally, if here in this place the Latin word do more aptly expresse the Græke, than the English? that doth not follow. But if we examine the etymologie, propertie, and signification of the words, I cannot see, but our English doth as well answer to the Græk as that Latin. For ἐγκαινίζω is to renew, to make new or fresh. And although *Initium* do signifie a beginning, yet *Initio* doth not properly signifie to begin, to make new, or fresh; for that doth *Innouo*: but to instruct, to dedicate, to enter into. And therefore I see no cause why the word, Prepared, may not as well answer the Græke, as the Latin *Initiauit*. Sure I am it neither goeth far from the signification of the word, nor mea-

ning

ning of the matter. But this being onely a frivolous cauill, I will omit it, being glad, that you can find no greater disagreeing in our translations from the Greeke, than these.

And whereas you would commend the Latin for exactly following and keeping these words, Iustifications, Traditions, Idola, &c. I answer, that as yet you neither haue, nor euer will be able to proue, that our translations haue not truly expressed the sense of the Greeke in all these words: so do some of them as much retaine the last, translating εἴδωλα, Idols, as doth the Latin. For whereas you mislike that wee translate the Greeke word εἴδωλον, Image, and not Idoll, doth not your Latin often translate it *Simulacrum*, which (I pray you) what doth it else signifie but an image? As that place whereof Master Howlets friend so much complaineth. 1. Iohn 5.21. τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων which in the vulgar Latin is thus: *Filioli, custodite vos à simulacris*, which how is it to be translated in English, but thus; Little children, keepe your selues from images. For what is the English of *Simulacrum*, but an Image? If you say, Idoll, I say that that is rather the Greeke of it than the English. And therfore you do nothing but wrangle and cauil, when you find fault with translating of εἴδωλον, Image, as I doubt not, but by others hath and will be more largely proued. In like maner, Act. 7. 41. and Apocal. 9.20. the vulgar interpretor translateth the same word εἴδωλον, *Simulacrum*, which doth signifie nothing els but an Image. And to proue that εἴδωλον in Greeke may be translated an Image in English, it may appeere by the etimologie which Tertullian maketh of it, in these words:

Ad hoc necessaria est vocabuli interpretatio, εἶδος Græcè formam sonat, ab eo per diminutionem εἴδωλον deductum æquè apud nos formulam fecit. Igitur omnis forma vel formula idolum se dici exposcit. Inde Ololatria omnis circa idolum famulatus & seruitus. Tertullianus lib. de Idolatria.

That is, Hereunto is necessarie the interpretation of the word, εἶδος, in Greeke signifieth a forme or image: and therof by diminution is εἴδωλον deriued, which in like maner signifieth a little forme or image. Therefore euery forme requireth to be called *Idolum*. And thereupon Idolatrie is all that seruice and worship which is done about euerie Idoll. Doth it not herby plainly appeere, that εἴδωλον signifieth the forme,

shape, or image of any thing, and therefore may well so be translated: as also my learned brother D. Fulke hath learnedly shewed.

Answer to Greg. Martin fol. 7.

8. *Reason.*

THe aduersaries themselues, namely Beza prefer it before all the rest in *Præfatione noui Testamenti, Ann.* 1556. And againe he saith, that the old interpretor translated very religiously. *Annot in* 1. *Luc. v.* 1.

Answer.

IF Master Beza and others thinke reuerently of the old translator, they do as becommeth good and godly men to do, in accepting thankfully and in good part the labors of good men in so good a worke, as is the translating of the blessed word of God, for the instruction and comfort of Gods people: and passing by, and by charitie couering some faults that haue escaped. But it is the propertie of wicked men, and enimies to Gods truth, rather to cauill and carpe, to raile at and reuile good men labouring in this sort in Gods vineyard, than either charitably to couer faults, or louingly to amend them themselues. So S. Hierom when he was raised vp of God, and prouoked by Damasus Bishop of Rome, to translate the holy Scriptures faithfully out of Hebrew & Greeke into Latin, how was he handled of many? Forsooth railed vpon very miserably, as in infinite places of his Prefaces and Epistles doth appeare. For example I will set downe one or two: *Legite de hijs exemplaribus, quæ nuper à nobis edita, maledicorum quotidie linguis confodiuntur.* That is, Read those copies which I haue lately set forth, and are daily thrust throw with the tongs of railers and euill speakers. Againe: *Sicubi ergò editio mea à veteribus discreparit, interroga quemlibet Hebræorum & liquidò perùidebis me ab æmulis frustra lacerari, qui malunt contemnere videri præclara, quàm discere.* That is, If my edition differ from the old, aske any Hebrew and Iew, and thou shalt plainly perceiue, that I am without cause torne in peeces of my aduersaries, who would rather seeme to despise good things, than to learne any thing. Thus

Hier. ad Domnion. et Rog. in Esdr. & Neh.

Hieronimus Sophro.

was

was S. Hierom for translating the holy Scriptures vsed. And was not that learned man Erasmus Roterodamus for his godly paines, in translating the new Testament, in like maner intreated? Being railed vpon by Lea in England, by Natalis Bedda in France, by Stunica in Spaine, and infinite other vnlearned Monks and Friers, as Erasmus himselfe doth declare in an Epistle to Mosellanus, where he sheweth, that a Carmelite Frier being a Doctor, in a publike sermon charged him there present, with sinne against the holie Ghost, for altering some things in the new Testament, otherwise than was in the old translation. And another cried out for the same cause, that the comming of Antichrist was at hand. And when Erasmus vrged him to shew one place in the Testament that did offend him: he said plainly, that he had neither read nor seene it. And euen so Master Beza and our godly countrimen, succeeding those godly learned fathers, in their godly labors, be in like sort handled by our Rhemish Iesuits in this Testament, and by Gregorie Martin in his booke intitled A Discouerie, wherin he too much discouereth his owne folly, and the melancholie of his stomacke, in railing vpon them so rudely, or rather despitefully, who haue worthily labored in bringing to light the light of Gods blessed word. Thus we see how Satan by his imps and ministers, rageth against those that take pains to translate the holy Scripture: which is the sword that doth foyle him, the hammer that beateth downe his house, the light that driueth away his darknes: which also conuerteth the soule, lighteneth the eies, reioiceth the hart, and maketh vs circumspect in all our waies. But if they do not vnfainedly repent this their rude railing, and reuiling of Gods faithfull seruants, let them be assured, that they shall fall into the clawes of him that is indeed διάβολος, a railer, a slanderer, and a false accuser of Gods Saints.

Epist. lib. 6.

Psal. 19.

As touching my iudgement of the old translation of the new Testament, I say as S. Hierom somtime said to such superstitious admirers of the old translation that then was, as our Romish Papists be now. *Quòd si vetus eis tantum interpretatio placet, quæ & mihi non displicet, & nihil extra recipiendum putant, &c.* That is, But if the old translation onely

Hieronimus præfa. in lib. Iosue.

" please them, which displeaseth not me, and they thinke no-
" thing els to be receiued, &c. Euen so say I to them now, that stand so much vpon the old translation: I do not generally disallow it, nor condemne it, although some faults haue been both by the translator committed, and afterwards by negligence crept into it, which are not malitiously to be railed at, but charitably in the feare of God to be reformed. But whereas you say Master Beza preferreth it before all the rest in his Preface before the Testament, 1556. you do misreport him: for he doth not in that Preface prefer it before all the rest, whereof he maketh no comparison, but onely defendeth it against Erasmus in some places, which he thought that he found fault with it, without sufficient cause. You cannot be ignorant, that Master Beza in that Preface affirmeth, be-
Beza his words. sides manifold faults crept in by the writers, it doth often dissent from the Greeke, interpret many things obscurely, adde some things, and omit others. And whereas you further alledge, that in his Annotations vpon Luke he saith, the old translator translated very religiously, he did (as I haue before declared) reuerently thinke of him, who (no doubt) was a godly man, and toke godly paines in setting forth Gods holie word, to the benefit of his Church. Yet you know, that euen in that very place, Master Beza sheweth some imperfection in him. For these be his words, out of which you haue
Beza in Annotat in Luc. v. 1. πληροφορία πληροφορεῖς. " culled your testimonie: *Vetus autem interpres quamuis alioqui videatur summa religione sacros libros interpretatus, tamen quæ* " *significatio sit horum vocabulorum non videtur cognouisse, ne dum* " *vt vim illorum intellexerit.* That is, But the old interpretor " although otherwise he may seeme very religiously to haue " translated these holy bookes, yet it appeareth, that he did not " know what is the signification of these words, much lesse " that he vnderstood the force and power of them. And how iustly heere he findeth fault, any that is indued with any knowledge in the tongs, and not blinded with malice may plainly perceiue. Therefore, although Master Beza reuerently iudged of him, yet he did not thinke him to be without his faults, which are charitably to be corrected and reformed, as he doth, and not malitiously to be carped and reproued, as is our Iesuits and Greg. Martins maner. It is not

also to be thought, but that most of those faults and corruptions, which be now in the text, were not committed at the first by the translator, but haue crept in since, either (as S. Hierom saith) by negligent writers, and copiers out of the bookes: or by presumptuous and ignorant correctors, &c. which are not to be imputed vnto him. Lastly, I say the question is not so much, which is the best translation, or whether it be better than the rest: but whether it is to be preferred before the originall Greeke: which hereafter is to be discussed.

9. Reason.

IN the rest there is such diuersitie and dissention, and no end of reprehending one another, and translating euerie man according to his fantasie, that Luther said, if the world should stand long time, we must receiue againe (which he thought absurd) the decrees of Councels, for preseruing the vnitie of faith, bicause of so diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellowe translators, that had much rather disagree and dissent from the best, than seeme themselues to haue said or written nothing. And Bezas translation it selfe being so esteemed in our countrie, that the Geneua English Testaments be translated according to the same, yet sometime goeth so wide from the Greeke, and from the meaning of the holie Ghost, that themselues, which protest to translate it, dare not follow it. For example, Luc. 3. v. 36. they haue put these words: The sonne of Cainan, which he wittingly and wilfully left out. And Act. 1. 14. they say: With the women, agreeably to the vulgar Latin, where he saith: *Cum vxoribus*, With their wiues.

Cocleus. cap. 11. de cano. Script. autoritate.

Answer.

HEre in this 9. reason, you complaine of the diuersitie and dissention of other translations, by reason whereof, we should for the preseruing of vnitie of faith, if the world should long continue, receiue the decrees of Councels,

cels, as you imagine, and make Luther to affirme. Why? may not vnitie of faith stand with diuersitie of translations? There were in the primitiue Church fower seuerall Greeke translations of the old Testament. The first of the seuentie interpretors, second of Simmachus, third of Aquila, fourth of Theodotion: and yet there was vnitie of faith in the true Church: or whatsoeuer diuersitie of doctrine there was, I thinke you cannot prooue, that it came of the diuersitie of translations. There were in the Latin Church very many diuers translations, as S. Augustine in these words sheweth: *Qui enim Scripturas ex Hebræa lingua in Græcam verterint numerari possunt: Latini autem interpretes nullo modo.* That is, For they that haue translated the Scriptures out of the Hebrew tong into the Greeke may be numbred: but the Latin translators cannot. Heere you see that S. Augustine affirmeth, the Latin translators of the Scriptures to haue beene so many, that they could not be numbred: yet he was so far from our Rhemists opinion, that they bred diuersitie of doctrine, that he thought the same profitable, especially for them which wanted the knowledge of the originall tongs: forasmuch as that which is obscure in one, may be made manifest by another. And if there may be diuersitie of expositions of one place of Scripture without breach of vnitie of doctrine, why may not some diuersitie of translations stand with vnitie of faith and doctrine? Heerof S. Augustine writeth thus: *Quos necesse est etiamsi rectæ atque vnius fidei fuerint, varias parere in multorum locorum obscuritate sententias: quamuis nequaquam ipsa varietas ab eiusdem fidei vnitate discordet, sicut etiam vnus tractator secundum eandem fidem aliter atque aliter eundem locum potest exponere, quia hoc eius obscuritas patitur.* That is, Who must needes, although they be of one true faith, bring forth by reason of the obscuritie of many places diuers opinions and iudgements: albeit the same diuersitie doth nothing at all differ from the vnitie of one faith: as also one expounder agreeably to one faith, may diuersly expound one place, bicause that the hardnes thereof requireth the same. So saith Chrysostom: *Talis enim Scripturæ mos est, vt in paucis verbis plurima sæpè multitudo sensuum inueniatur.* That is, Such is the maner of the Scripture, that in few words a very

August. lib. 2. de doctr. Christ. cap. 11.

August. de doctr. Christ. lib. 2. cap. 12

August. epist. ad Hieron.

Chrysostom. in Gen. hom. 37.

very great multitude of senses or expositions may be found. " And therefore as there may be diuers expositions of places of the Scriptures, which may all agree with the analogie and proportion of faith: euen so may there be in translations diuersitie in words and phrases, without dissention in doctrine, or breach of faith. I write not this, that I allow the itching ambition of some (of whom Master Beza doth iustly complaine) who without sufficient knowledge in the tongs, and sound iudgement, take ouer rashly vpon them to translate that blessed booke of the holy Scriptures, which ought not to be handled with vnwashen hands, but with all reuerence and fidelitie in the feare of God ought to be dealt in. Neither do I thinke but that it were very expedient and profitable for the Church of Christ, that in euery tong there were one as exact and absolute translation, as might be agreed vpon, which should either onely or principally be followed. The which if it cannot be procured, I say that vnitie of faith may as well agree with diuersitie of translations: as there might and would be diuersitie of doctrine through the malice of Satan, and weaknes of mans iudgement, though there were but one onely translation. And therfore I thinke you rather sucke that out of your owne fingers, than find it in Luthers works, in such sense and sort as you expresse it. And thereupon haue noted no place in his writings where it is to be found, but onely refer vs to a place of Coclæus, who being a professed and malitious enimie to Master Luther, of what weight and force his report is to be accounted, let the indifferent Reader iudge. But whereas you charge Master Bezas translation so much esteemed of vs, to go so wide from the Greeke, and meaning of the holy Ghost, that we dare not (as you say) follow it: I answer, that as we reuerence the man for his great gifts of learning, and worthily esteeme his godly and learned labors, in translating faithfully the Testament of Iesus Christ: so neither he doth require, nor we iudge our selues to be bound in all things absolutely without exception to follow him. He is a man and may erre, and as we thankfully to Gods glorie acknowledge that he hath euen hit the marke in many: so we doubt not, but he might misse it in some, and peraduenture so hath done,

done, not in substance of doctrine, but in some proprietie of words and phrases. Howbeit whereas you so maliciously and falsely accuse him to haue gone so far from the Greeke, and meaning of the holy Ghost, let vs see your proofes. You alledge heere but two places: the one Luc. 3. v. 36. the leauing out of the name Cainan, which we haue put in. This is a great matter whereat you make such a tragicall exclamation in your marginall note vpon that place, which is but the leauing out of one name, whereas both in the old Latin, and your owne new English, there are left out not onely words, but also sentences in at least an hundred places. Thus you can straine a gnat, and swallow a camell: see a mote in your brothers eie, and not behold a great beame in your owne. Touching the matter it selfe, which concerneth neither faith nor doctrine: Master Beza hath not without great and good cause omitted the said name of Cainan: partly because it is not in the Hebrew, Genes. 11. nor in the booke of Chro-
Genes. 11. 12. 1. Chron. 1. 18. nicles, where the same Genealogie is set out: and partly for that it is not expressed, but omitted in one most ancient Greeke and Latin copie, that of late yeeres came to his hands, which he hath sent to the Vniuersitie of Cambridge there to be kept, and is there reserued. Whereupon Master Beza vpon good warrant hath omitted that name. And if we had had intelligence of that ancient Greeke and Latin copie, we would not haue doubted to haue followed him. But whether it be expressed or omitted, it is a matter of no great moment, and concerneth no point of doctrine. Beda hauing shewed, that in the veritie of the Hebrew, the name of Cainan is in both those places of the old Testament left out, and that S. Luke alledged it (as he thought) out of the Septuaginta in-
Beda in Luc. 3. terpretors, standeth in a mammering at the matter, and
„ writeth thus: *Sed quid horum sit verius, aut si utrumque verum*
„ *esse possit Deus nouerit.* That is, But whether of these rea-
„ dings be the truer, or whether both be true, God knoweth.

The second place wherein you charge Master Beza with disagreeing from the Greeke, and vs with dissenting from him, is Act. 1. v. 14. He translating: *Cum vxoribus*; With the wiues, and we according to the old Latin, With the women. Wherein you do but cauill, according to your accustomed maner,

maner, and find a knot in a rush. Doth not the Greeke word γυνὴ signifie indifferently both a woman in respect of hir sex, & a wife in respect of hir calling? S. Hierom can teach you this in these words: *Numquid non habemus potestatem mulieres vel vxores circumducendi (quia γυνὴ apud Græcos vtrumque significat) sicut cæteri Apostoli & Cephas? &c.* That is, Haue we not power to lead about, women or wiues (for the Greeke word γυνὴ doth signifie both) as the other Apostles and Cephas? &c. Here S. Hierom doth not only flatly affirme, that the word γυνὴ (which S. Luke in this place, which you alledge, Act. 1. 14. doth vse) signifieth both a woman and wife: but also sheweth, that that place of S. Paul 1. Cor. 9. 5. may be translated either women or wiues. And in his booke against Heluidius, he doth translate it wiues. The which also S. Augustine doth affirme, that som translated in that place Wiues. Therefore I beseech you, why may not this place in the Acts in like maner be translated either women or wiues, without going so wide from the Greeke, and meaning of the holy Ghost, as you complaine on? Doth your old translator, translating Act. 21. 5. the very same two Greeke words σὺν γυναιξὶ (which be heer in this place vsed) *Cum vxoribus*, and you, with their wiues, go so wide from the Greeke? Or doth Master Beza go wide from the Greeke translating the same Greeke words, with the very same Latin words, as the old interpretor doth, and he neere vnto the same? But you will say, the sense of this place requireth to be translated Women, and not wiues: and the sense of the other, Act. 21. 5. Wiues, and not women. Then it followeth by your owne confession, that Master Beza hath not gone wide from the signification of the word, howsoeuer he haue gone from the sense of the place, and meaning of the matter. But if you examine that with an indifferent eie, there may as good reason be yelded for the translating of it Wiues, as Women: as appeareth by the reasons which Erasmus and Beza do bring. Erasmus in his Annotations saith, it may be either way translated, his words be these: *Accipi potest & cum vxoribus, propterea quòd separauit Mariam à mulieribus.* That is, It may be taken, and with their wiues, bicause he did separate Marie from the women. And euen so Master Beza saith in his Annotations,

" *Hieron. lib. 1. aduersus Iouinianum.*

August. de opere Monacho. cap. 4.

Act. 1. 14.

Erasmus in Annotat.

that it may be translated either Wiues or Women: but he preferred the former: bicause the Apostles wiues were to be confirmed, who partly should be companions of their trauels, and partly should patiently abide their absence at home. But whether it be translated Women or Wiues, it maketh no matter, the Greeke word will indifferently beare both. God be thanked that our Rhemish and Romish Iesuits can alledge no greater disagreement in Bezas and our translations from the Greeke: The which may be a good and sufficient testimonie, euen to the simple and vnlearned, of the soundnes and sinceritie of them. But I am ashamed to persist any longer in confuting these friuolous follies and cauillations.

10. *Reason.*

IT is not only better than al other translations, but than the Greeke text it selfe, in those places where they do disagree.

Answer.

THe tenth and last reason that hath moued our Rhemish Runnagates to translate rather out of the olde Latin than the Greeke, is a very strange paradore, that the vulgar Latin translation, is not onely better than al other translations, but than the Greeke it selfe when they differ. This I count and call a strange paradore, bicause it is contrarie not onely to the generall iudgement of the ancient fathers and learned writers (as hereafter shall appeere:) but also to the common course of all learning. For whereas in all other authors and writings, the originall languages, wherein the authors did first write themselues, are preferred before all translations, as in Plato, Aristotle, Xenophon, Demosthenes, Homer, Galen, Euclyde, &c. and al translations are examined and reformed by the said originals: now by our Iesuits new Diuinitie, onely the Testament of Iesus Christ, written in Greeke by his blessed Apostles, through the inspiration of Gods holie spirit, must come behind the Latin translation, translated we know not when, nor by whom.

The

The Latin must not now be examined by the Greeke (as S. Hierom, Erasmus, and other learned men haue labored to do) but the Greeke by the Latin: for it is, they say, the better, and it is meete that the worse be reformed by the better. Now bicause heere is the principall controuersie in this matter, and hereupon depend all the diuersities that be in the English translation of the Iesuits fetched from the Latin, and ours derived from the Greeke: (for if the Greeke, wherin they cannot denie but the Apostles did write, be generally to be preferred before that old Latin, then ours is true, and theirs false: if otherwise the Latin be more sound and sincere than the Greeke, then is theirs true, and ours false) let vs therefore somewhat more exactly examine this matter, and weigh our Rhemists reasons which moue them to broach abrode this new doctrine and strange opinion. And although that which I haue said, may to any reasonable man seeme sufficient, that it is contrarie to all reason and all learning: yet bicause our Iesuits would seeme greatly to depend vpon the Doctors, and to carrie all their annotations, and guilefull gloses in this Testament, vnder the visor of some father, let vs see what the Latin godly and ancient fathers say in this matter. For to them in this point I must specially appeale, and not to the Greeke fathers, who followed the fountaine of the Greeke, and medled not with translations, as streames flowing from it. And after I will come to other learned men, and euen such as misliked not the Romish religion. S. Hierom who was not onely excellently learned in the three learned languages, but also greatly occupied in translating the whole Bible out of the Hebrew and Greeke (as before appeereth) writeth thus: *Non necesse est nunc de exemplarium varietate tractare, cum omne & veteris & noua Scripturæ instrumentum in Latinum sermonem exinde translatum sit, & multò purior manare credenda sit fontis vnda quàm riui.* That is, I need not now to intreat of the varietie of the copies or examples (meaning the Latin) seeing that the whole instrument of the old and new Scripture was from thence translated into the Latin tong, and the water of the fountaine is thought to flow more pure than that of the riuer or streame. In these words S. Hierom doth not onely affirme

" *Hieronimus aduersus Heluidium.*

affirme the Latin to be translated out of the Greeke, but also the Greeke to be more pure than the Latin, as the water of the fountaine is more cleane and sweete than that in the
Hieronimus ad Lucinium. „ streame or riuer, according to the old true saying: *Dulcius ex*
„ *ipso fonte bibuntur aquæ.* Againe, the same Hierom saith: *Vt e-*
„ *nim veterum librorũ fides de Hebraïs examinanda est, ita nouorũ*
„ *Græci sermonis normam desiderat.* That is, As the truth of the
„ bookes of the old Testament is to be examined by the Hebrew:
„ so the bookes of the new Testament require the triall of the
Hieronimus Sunia & Fretellæ. „ Greeke. Againe he writeth thus: *Sicut autem in nouo Testa-*
„ *mento si quando apud Latinos quæstio exoritur, & est inter exem-*
„ *plaria varietas, recurrimus ad fontem Græci sermonis quo nouum*
„ *scriptum est instrumentum: ita in veteri Testamento, si quando*
„ *inter Græcos Latinósque diuersitas est ad Hebraicam recurrimus*
„ *veritatem: vt quicquid de fonte proficiscitur, hoc quæramus in ri-*
„ *uulis.* That is, As in the new Testament if there arise any
„ questions among the Latins, and there be varietie among
„ the copies, we returne vnto the fountaine of the Greeke tong
„ in the which the new Testament was written: so in the old
„ Testament if at any time there be diuersitie among the
„ Greekes and Latins, we returne vnto the Hebrew veritie,
„ that whatsoeuer floweth from the fountaine, we may seeke
„ the same in the streames. Infinite such other places there be
in S. Hierom both in his Prefaces, Epistles, and other
workes: and those also which before I haue in the beginning
set downe, do plainly declare S. Hieroms iudgement heerin,
and that he thought it most absurd to prefer the Latin before
the Greeke, as our Rhemish Iesuits are not ashamed for to
do. Now let vs heare what S. Augustines opinion was, who
although he were vtterly ignorant in the Hebrew, and as it
is thought had no great knowledge in the Greeke, writeth
Augustinus de ciuitate Dei, lib. 15. cap. 13. „ thus: *Et linguæ potius credatur, vnde est in aliã per interpretes fa-*
„ *cta translatio.* That is, We ought rather to beleeue that tong,
„ from the which it is by interpretation deriued into another.
August. in Psal. 38. „ Againe: *Sed quia non sunt loquelæ neque sermones quorum non*
„ *audiantur voces eorum, exponit sequentem lingua præcedens, & fit*
„ *certum in alia, quod erat ambiguum in alia.* That is, But because
„ there are no languages nor tongs, where their words be not
„ heard, the former tong expoundeth the later, and it is made

plaine

plaine in one, which was doubtfull in another. Againe: *Quis interpretum vera sequutus sit, nisi exemplaria linguæ præcedentis legantur, incertũ est?* That is, Which of the interpretors hath folowed the truth, vnles the examples of the former tong be read, it is vncertaine? Againe: *Libros noui Testamenti, si quid in Latinis varietatibus titubat, Græcis cedere oportere non est dubiũ.* That is, It is not to be doubted, but that the bookes of the new Testament, if that there be any doubt in the varieties of the Latin, ought to giue place vnto the Greeke. The like he affirmeth, *Sermone Domini in monte, lib.* 1. And in his Epistles he writeth thus: *Secundum Græcum eloquium discernenda sunt: nam nostri interpretes vix reperiuntur qui ea diligenter & scienter transferre curauerint.* That is, These words are to be discerned by the Greeke tong: for we can hardly find of our translators that haue bẽne carefull to translate this exactly and cunningly. He meaneth of the distinguishing these words, Praiers, Supplications, and intercessions, 1. Tim. 2. 1. And how we ought to deale when there be any varieties in the bookes and copies of the Scriptures, S. Augustine giueth vs this counsell: *Ita si de fide exemplarium quæstio verteretur, sicut in nonnullis quæ & pauca sunt & sacrarum literarum studiosis notissima sententiarum varietates, vel ex aliarum regionum codicibus vnde ipsa doctrina commeauit, nostra dubitatio diiudicaretur: vel si ibi quoque codices variarent, plures paucioribus, vel vetustiores recentioribus præferrentur. Et si adhuc esset incerta varietas, præcedens lingua, vnde hoc interpretatum est, consuleretur. Hoc modo quærunt, qui quod eos mouet in Scripturis tanta autoritate firmatis inuenire volunt, vt habeant vnde instruantur, non vnde rixentur.* That is, So if there be any question touching the truth of the copies or examples of the Scripture, as in some there be varieties of sentences, which both be few, and also well knowen to those that be studious in the holie Scripture, then our doubt is to be iudged either by the bookes of other countries, from whence the doctrine came vnto vs: or if there also the bookes differ, then the mo be to be preferred before the fewer, and the more ancient before the later. And if as yet there remaine a doubtfull varietie, the former tong, from whence it was translated, should be conferred with. In this sort do they seeke, which would find in the holy

August. de doctr. Christ. lib. 2. cap. 12.

Ibid. cap. 15.

August. epist. 59.

August. lib. 11. contra Faustũ Manich. cap. 2

Scrip-

» Scriptures, confirmed by so great authoritie, that which
» troubleth them, that they may haue wherewith they may be
» edified and instructed, and not wherewith to wrangle and
» raile. This is the good counsell of that good father, the which our Rhemish Iesuits not following, it seemeth, and by their writings it plainly appeareth, that in this edition of the Testament, they seeke rather to wrangle and raile, than either to be instructed themselues, or to profit Gods people. Saint
Ambros. de incarnat. verbi, cap. 8. » Ambrose also preferreth the Greeke text in these words: *Ita*
» *enim inuenimus in Graecis codicibus quorum potior autoritas est.*
» That is, For so we find it in the Greeke bookes, whose autoritie is better. Tertullian also preferreth the Greeke in these
Tertullianus lib. 2. aduersus Marcionem. » words: *In primis tenendum quod Graeca Scriptura signauit, afflatum nominans non spiritum. Quidam enim de Graeco interpretantes, non recogitata differentia, nec curata proprietate verborum pro*
» *afflatu spiritum ponunt, & dant haereticis occasionem Spiritum Dei*
» *infussandi, id est, ipsum Deum.* That is, Especially we must
» hold that which the Scripture in Greeke hath set downe, naming *afflatum*, that is, breath or wind, and not spirit. For
» some translating from the Greeke, and not considering the
» difference, nor regarding the propertie of the words, haue
» for breath put spirit, and giue occasion to heretikes to attri-
» bute sinne to the spirit of God, that is, to God himselfe.

By these sayings of these ancient fathers it may sufficiently appeare, what was their iudgement concerning the originall text of the holie Scripture, and how far they were from this absurd assertion of our Rhemish Iesuits in preferring the troubled streame of their Latin translation before the pure fountaine of the Greeke. Now I will set downe the iudgement of some later writers, and such as were no aduersaries, but fauorers of the Romish religion. Ludouicus Viues in his Commentaries vpon S. Augustine *De ciuitate Dei*, vpon those words of Augustine before alledged: *Ei lin-*
Ludouicus Viues in Aug. de ciuitate Dei, lib. 15. cap. 13. » *guae potius credatur, &c.* writeth thus: *Hoc ipsum Hieronimus*
» *clamat, hoc ipsa docet ratio. Et nullus est saniore iudicio qui repug-*
» *net. Sed frustra consensus bonorum ingeniorum hoc censet. Nam*
» *rigidus stupor velut moles opponitur. Non quia isti inscij sunt ea-*
» *rum linguarum, nam nec Hebraicè sciebat Augustinus, & Graecè*
» *minus quàm mediocriter. Sed non est in his ea modestia animi quae*

in

in Augustino. Hic vndiquaque paratus erat doceri, isti nusquam volunt doceri, vbique docere quod ignorant. That is, This Hierom earnestly (vz. that more credit and authoritie be giuen to the Hebrew in the old, and Greeke in the new Testament, than to any translations) this reason it selfe teacheth. And there is none of any sound iudgement, that will denie the same. But in vaine doth the consent of good wits thus thinke. For stiffe sturdines as a bulwarke is set against it. The which they do not, because they be ignorant of those tongs. For neither S. Augustine did vnderstand the Hebrew any thing, and but meanly the Greeke. But there is not in these men that modestie of mind which was in Augustine. He was readie and willing any waies to be taught: these men will neuer be taught, but will alwaies teach that which they do not vnderstand. Hitherto Lud. Viues.

Erasmus also who too much continued vnder the obedience of the Romish church, writeth thus: *Testamentum quod vocant Nouum, &c.* That is, The new Testament as they call it, we haue recognised with as great, both diligence as wee might, and faithfulnes as we ought, and that first according to the truth of the Greeke, whereunto for to flie, if any doubt fall out, not onely the examples of famous Diuines do counsell vs, but also Hierom and Augustine do often bid vs, and the very decrees of the Bishops of Rome do command vs.

Erasmus in præfatione in Annotat. Noui Test.

But now let vs examine our Iesuits proofes for the confirming of this strange Paradoxe.

Rhemish Iesuits.

THe proofe heerof is euident, bicause most of the ancient heretikes were Grecians, and therefore the Scriptures in Greeke were more corrupted by them, as the ancient fathers often complaine.

Answer.

LEt the good Christian Reader heere consider the desperate dealing of the Papists against the holy Worde of God. First they haue with all carefulnes and diligence kept it vnder the bushell of a strange tong, that the light thereof might not shine in the eies of the common people to the discouering of their errors, Idolatries, and mockeries. But when through the great mercie of God this light hath beene taken from vnder this bushell, and set vpon a candlestick, to giue light to al that are in Gods house, to the directing of their feete to walke in Gods waies: then they haue fallen to raile on it, and reprochfully to speake of it. Iohn Ecchius calleth the Scripture, *Euangelium nigrum & Theologiam atramentariam.* That is, the blacke Gospell, and Inken Diuinitie. Albertus Pighius another patron of the Popes cause, writeth thus; *Hierar. lib. 3. cap. 3 fol. 103.*

» *Sunt Scripturæ, vt non minus verè, quàm festiuè dixit quidam, velut nasus cereus, qui se horsum illorsum, & in quamcunque volueris partem trahi, retrahi, fingiq; facilè permittit.* That is, The Scriptures be (as one no lesse truly than pleasantly said) like a nose of waxe, which may be drawen this way, and that way, & be applied to whatsoeuer part a man will. One Ludouicus a canon of the Laterane church in Rome, thus spake in an oration in the late godly Councell of Trident: *Ludouicus citatur ab Illyrico in Nor. Concilij.* *Ecclesia est vinum pectus Christi, Scriptura*

tura autem est quasi mortuum atramentum. That is, the Church is the liuely breſt of Chriſt: but the Scripture is as it were dead inke. How contemptuouſly writeth Cardinall Hoſius of thoſe comfortable and ſweet Pſalmes of Dauid, which be a pretious part of the holy canonicall Scripture? For whereas it was obiected for the proofe of kings and princes power in Eccleſiaſticall cauſes, that king Dauid did not onely deale in ſuch cauſes for the reſtoring and planting of Gods true worſhip and ſeruice, greatly decaied in the daies of king Saul a wicked hypocrite: but alſo did write Pſalmes, which pertaine to the canon of the Scripture, for the inſtruction and direction of Gods Church for euer: Hoſius anſwereth in theſe words: *Scripſit Dauid Pſalmos aliquot, ſi quid Athanaſio credimus quinque tantùm. Quid ni ſcriberet? Ne nunc quidem regi prohibetur, aut principi, quominus aut rythmos, aut Pſalmos aut carmina ſcribat, quibus Dei laudes celebret. Scribimus indocti doctique poemata paſſim.* That is, Dauid did write certaine Pſalmes, if we beléeue Athanaſius but fiue onely. Why might he not write? Euen now a king or prince is not prohibited to write either rimes, or Pſalmes, or verſes wherewith he may praiſe God. We write learned and vnlearned poems apace. Thus contemptuouſly writeth that popiſh prelate and preſident in that Tridentine Conuenticle of the Pſalmes, comparing them with rimes and verſes that kings may or do now write: and thereunto diſdainfully and blaſphemouſly applying that verſe of Horace the profane poet. Beſides this contemptuous ſpeaking of the holy Scriptures, our Papiſts be now procéeded a ſtep further: in accuſing the originall texts of the Scriptures to be corrupted, the old Teſtament by the Iewes, and the New by Grécke heretikes. Is not this deſperate dealing againſt the word of God? Firſt to ſuppreſſe it, and kéepe it in a ſtrange tong, then reprochfully to ſpeake of it, and now laſtly to accuſe the original and autenticall copies thereof to be corrupted? What can they do more vtterly to deface and diſcredit the word of God contained in the Scriptures: the which may ſéeme to be the marke they ſhote at, that by pulling downe the credit of the holy Scriptures, they may ſet vp their owne vaine inuentions, and wicked traditions, wherewith their religion doth

Hoſius contra Brentium, lib. 2

much better agree than with the Scriptures.

But now let vs more particularly come to the examination of this assertion. The proofe heerof is euident (say our Rhemish Iesuits) bicause most of the ancient heretikes were Grecians,&c. I answer,that the disproofe heerof is easie. For this is not the complaint as you most falsely affirme of ancient fathers:but a false slander of ancient wicked heretikes,as by the ancient godly fathers doth most plainly appéere. So did Heluidius as Saint Hierom sheweth, whose words I may aptly apply vnto you, which be these: *Ac nè fortè de exemplariorum veritate causeris: quia tibi stultissimè persuasisti Græcos codices esse falsatos: ad Ioannis Euangelium venio.* That is, But least peraduenture you complaine of the truth of the copies, bicause thou hast most foolishly persuaded thy selfe,that the Greéke bookes be falsified, I come to the Gospel of Iohn. In which words you may sée, how that you who will be worshippers of the virgin Marie,ioine heérin hand in hand with Heluidius, whom otherwise you would séeme much to mislike,for denying the perpetuall virginitie of hir. And as Hierom said, that Heluidius was most foolishly persuaded then, that the Greéke bookes of the Testament were corrupted: Euen so may I say vnto you, that this is an extreame folly thus to iudge now, as did Heluidius then: for what reason is it to thinke, that the Greéke heretikes could corrupt all the Greéke copies in the world? Or why shall not we thinke,that the godly learned fathers were as carefull to kéepe them pure from corruption, as the heretikes were to corrupt them? And whereas there were (as the Papists also do now) that thought the Iewes had corrupted the Hebrew in the old Testament, S. Augustine answereth thus: *Sed absit vt prudens quispiam vel Iudæos cuiuslibet peruersitatis atq; malitiæ tantum potuisse credat in codicibus tam multis & tam longè latéq; dispersis, vel septuaginta illos memorabiles viros hoc de inuidenda gentibus veritate vnum communicasse consilium.* That is, But God forbid that any wise man should beléeue that the Iewes, how peruerse or malitious soeuer they were, could do so much as to corrupt so many copies, and so far and wide dispersed abroad, or that those worthy men the seuentie interpretors did take this counsell togither to de-

Hieronimus aduersus Heluidium.

With Rainolds.

Augustl.lib.15. de ciuitate Dei cap.13.

priue

prine the Gentils of the truth. Vpon which words of S. Augustine, Ludouicus Viues writeth thus: *Hoc idem responderi potest hijs, qui falsatos corruptósq; & ab Hebrais codices veteris instrumenti, & à Græcis noui obijciunt, nè veritas sacrorum librorum ex illis fontibus petatur.* That is, This same may be answered to them, who do obiect vnto vs (as our Rhemish Iesuits do now) that the bookes of the old Testament were corrupted and falsified by the Iewes, and the bookes of the new Testament by the Grecians, to the end that the truth of those holy bookes might not be fetched from those fountains. Thus you see how S. Augustine and Ludouicus Viues, one otherwise of your owne side, dissent frō you in this your shameles assertion of the corruption of the Greeke copies. But let vs see what other holy fathers our holy Iesuits haue followed, in accusing the Greeke copies of the Scriptures to be corrupted. Those monsters the Manichees were of the same opinion, as appeareth by S. Augustine in these words: *Manichæi plurima diuinarum Scripturarum quibus eorum nefarius error clarissima sententiarum perspicuitate conuincitur: quia in alium sensum detorquere non possunt, falsa esse contendunt: ita tamen vt eandem falsitatem, non scribentibus Apostolis tribuant, sed nescio quibus codicum corruptoribus. Quod tamen quia nec pluribus siue antiquioribus exemplaribus nec præcedentis linguæ autoritate (vnde Latini libri interpretati sunt) probare aliquando potuerunt: notissima omnibus veritate superati confusique discedunt.* That is, The Manichees because they cannot writhe into another sense very many places of the holie Scriptures, by the which their wicked error is by most plaine and euident sentences conuinced, affirme the same to be false: yet so, that they attribute the same not to the Apostles which wrote them, but I know not to what others, who afterward corrupted them. The which notwithstanding, because they cannot proue, neither by the most copies, nor by the most ancient, nor by the autoritie of the former tong (from which the Latin bookes were translated) they are ouercome and confounded by the truth, being made most manifest vnto all men. These be the fathers, whom our Rhemish Iesuits haue followed, in accusing the Greeke text of the Testament to be corrupted. As for the godly and learned fathers, you may see both by these

Lud. Viues in illa Augustī. verba.

Augustī. Hieronimo. epist. 19.

plates, and those which I haue before alledged, how far they dissent from them, who alwaies appealed to the Greeke in the new Testament, and haue affirmed that the Latin translations are to be examined and reformed by it. And whereas you say, most of the ancient heretikes were Grecians, and therefore the Scriptures in Greeke more corrupted by them, as you say the ancient fathers complaine. I say that you haue not receiued this friuolous cauillation, and false accusation from the godly ancient fathers, but (besides those heretikes whom I haue named) from the barbarous absurd Gloser vpon Gratians decrees, *Dist. 9. cap. Vt veterum:* the summe of whose words you haue alledged, which I will more largely lay downe as they be there to be seene. *Hieronimus in 2. prologo Bibliæ contra ait dicens quòd emendatiora sunt exemplaria Latina quàm Græca: & Græca quàm Hebraa. Sed Augustinus ad primitiuam Ecclesiam respicit quando exemplaria Græca & Hebræa non erant corrupta. Sed procedente tempore cùm populus Christianus multum esset auctus, & hæreses essent factæ inter Græcos, in inuidia Christianorum Iudæi & Græci sua exemplaria corruperunt. Et sic factum est, quòd exemplaria eorum magis corrupta sint quàm Latinorum, ad quod tempus respicit Hieronimus.* That is, Hierom in the second prolog of the Bible saith the contrarie (vz. to Augustine) affirming the Latin copies to be more true than the Greeke, and the Greeke than the Hebrew. But Augustine speaketh in respect of the primitiue Church, when the Greeke and Hebrew copies were not corrupt. But in processe of time, when the Christian people was much increased, and manie heresies sprang among the Grecians: the Iewes and Grecians for enuie of the Christians corrupted their copies. And so it is come to passe, that their copies be more corrupt than the Latins, the which time Hierom respecteth. Hitherto the Gloser: from whom it most plainly appeareth, that you haue borrowed this reason, or rather accusation of the corruption of the Greeke copies, which is an author fit for you to follow: who hath in these words deliuered almost as manie grosse absurdities and lies, as there be lines. For first he maketh Augustine and Hierom dissenting in iudgement: Augustine preferring the Greeke and Hebrew copies, and Hierom the Latin: attributing to Augustine

Glossa dist. 9. cap. Vt veterum.

gustine a sentence which is not his, but Hieroms *Ad Lucinium*, as I haue before alledged, whose words againe be these: *Vt veterum librorum fides, &c.* As the truth of the bookes of the old Testament is to be examined by the Hebrew bookes: so the truth of the new requireth the triall of the Greeke tong. And so this blind Gloser attributing to Augustine a saying which indeed is Hieroms, maketh Hierom contrarie to himselfe. Secondly, in alledging S. Hieroms words out of the second prolog of the Bible, and making him there to affirme the Latin copies to be more true than the Greeke, he doth cleane peruert S. Hieroms meaning. For there in that very place he doth affirme the cleane contrarie in these words: *Si cubi in translatione tibi videor errare, interroga Hebræos: diuersarum vrbium magistros consule. Quod illi habent de Christo, tui codices non habent. Aliud est, si contra se postea ab Apostolis vsurpata testimonia probauerunt, & emendatiora sunt exemplaria Latina quàm Græca, & Græca quàm Hebraica.* That is, If so be that I seeme to thee to erre in my translation, aske the Hebrewes, consult with the Masters of diuers cities. That which they haue of Christ, thy bookes haue not. It is another matter, if they haue allowed the testimonies afterward vsed by the Apostles against them, & that the Latin examples be more true than the Greeke, and the Greeke than the Hebrew. Heere S. Hierom doth infer this as absurd, that the Latin copies should be more true than the Greeke, and the Greeke than the Hebrew, which the blind Gloser our Iesuits Master thought he simply ment. And that the reader may perceiue this more plainly, I will set downe some of Erasmus words in his scholies vpon this place of Hierom: *Hunc locum insulsissime citat glossometarius quisquis is fuit in decretis pontificum, dist. 9. cap. Vt veterum librorum, putans Hieronimum verè sensisse Græcorum exemplaria emendatiora esse quàm Hebræa, & Latina emendatiora quàm Græca. Et hunc nodum multis modis dissolbit, nugatissimè vrgans in re non intellecta, vel dic, vel dic, vel dic. Tantúmne est istis autoritatis vt cũ rem prorsus nõ intelligant, tamen illis ius sit quicquid lubitũ fuerit dicere? Nam Hieronimus inducit hoc velut absurdum, & dictu absurdũ quo magis refellat quod isti volebant.* That is, This place the writer of the Glosse vpon the Popes decrees, *Dist. 9. cap. Vt veterum librorum*, whosoeuer

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Hieronimus in prologo in pentateuchum.

Erasmus in illum locum Hieron.

» euer he was, doth most absurdly cite, supposing that Hierom » did indéed thinke, that the Gréeke examples and copies were » more true than the Hebrew, and the Latin more true than » the Gréeke. And this knot he goeth about to lose by manie » meanes, most triflingly trifling in a matter that he did not » vnderstand, with his *vel dic*, say so, and say so, &c. Haue these » men so great autoritie, that when they do not at all vnder- » stand a matter, yet it shall be lawfull for them to vtter and » write what they list? For Hierom doth bring in this as a » thing impossible, and absurd to be spoken, that he might the » more confute that which they would infer, &c. Hitherto E- » rasmus.

3 Thirdly, whereas this barbarous blind Gloser maketh Augustine preferring the Gréeke and Hebrew copies, and Hierom the Latin, he doth very foolishly and preposterously. For Hierom in all his writings, and also as appéered by his translations, did most earnestly maintaine the contrarie: whereas Augustine by reason of his ignorance in the Hebrew, did ouermuch attribute to the Septuaginta interpretors in Gréeke, and wished that Hierom had translated the old Testament rather out of them, than out of the Hebrew, as appéareth by his owne words in his Epistle to Hierom himselfe, which be these: *Ego sanè te mallem Græcas potius ca-* » *nonicas nobis interpretari Scripturas, quæ Septuaginta interpretum* » *autoritate perhibentur*. That is, I had rather that you did » translate vnto vs the Gréeke canonicall Scriptures, which » be confirmed by the autoritie of the Seuentie interpretors. This is that worthy writer vpon the Popes holie Decrées, who hath taught our Rhemish Iesuits this lesson, and lent them this reason or rather accusation of the holy Scriptures. A méete author for them to follow.

Augustin. Hieronymo. epist. 10.

But how false this accusation of the corruption of the Gréeke text is, may euidently appéere partly by the writings of Chrysostom, Basill, Theophylactus, and other ancient Gréeke and godly fathers, who generally agrée with the Gréeke text, and dissent from the Latin when they differ, as héerafter shall be shewed: and partly by those places of the Latin fathers before alledged. For whereas most of the Gréeke heretikes were before the time of Ambrose, Hierom and

and Augustine, as by Epiphanius it doth appeare: yet in their daies the Greeke bookes were sound, pure, and vndefiled. Let them therefore shew vs in what age, and by what heretikes all the Greeke bookes in the world were corrupted.

And if our Rhemish Iesuits may thinke that the Greeke text hath beene corrupted by old Greeke heretikes: why may it not also be thought, that the Latin text hath in like maner beene corrupted by Latin heretikes? But they will say: There were not so many of them as of the other: Besides that it is not greatly materiall for the multitude, yet what if it may be proued, that all Papists be heretikes, may not they in number be compared with the Greeke heretikes? I will not enter into this discourse at this present, and the rather for that it hath beene effectually shewed, and pithily proued by my good and learned brother Master Whitakers of late: and also was so largely and learnedly handled in Queene Maries daies, by that reuerend and learned father D. Poynet Bishop of Winchester, that it hath hitherto neuer beene answered as far as I know: and therefore it shall be lesse needful for me to proue it against M. Gregorie Martin, the supposed and reported author of these reasons and this translation. I will onely refer him and his fellowes vnto it: beseeching God that it may likewise effectually worke in them, that they may see their owne errors and ignorance, and in time repent their railing against Gods truth and seruants. In his booke against D. Saunders.

Moreouer, I say that all the Iesuits in Rhemes and Rome are not able to shew one such a fowle corruption in al the Greeke Testament, to the ouerthrowing of any article of faith, as I can shew a most notable place, concerning euen the very Deitie of Iesus Christ corrupted fowly in the Latin, which our Corrupt Rhemists in their English haue followed. The place is 1. Timoth. 3. 16. And in Greeke thus: καὶ ὁμολογουμένως μέγα ἐστὶ τῆς εὐσεβείας μυστήριον. Θεὸς ἐφανερώθη ἐν σαρκὶ. &c. That is, And without controuersie great is the mysterie of godlines. God was made manifest in the flesh, iustified in the spirit, &c. The vulgar Latin is thus: *Et manifestè magnum est pietatis sacramentum, Quod manifestatum est in carne, &c.* And is by you englished thus: And manifestly it is a great sacra-

ment

ment of pietie, Which was manifested in the flesh, &c. Yéer in stead of these words: God was reuealed in the flesh, which plainly proue both the Deitie and Humanitie of Iesus Christ, agreeably to that other place of S. Paul to the Colossians: In him dwelleth all the fulnes of the Godhead bodily, they haue put these words: Which was manifested in the flesh: and so séeke to depriue vs of this most excellent testimonie, which maketh strongly against the Arrians and other heretikes, and corrupted the place which briefly, yet very pithily comprehendeth the doctrine of our redemption. The which corruption is not onely contrarie to all Greeke copies, and the ancient Syrian translation: but also to Chrysostom, to Theophylactus, to Theodoretus dialog. 1. and to the Greeke scholies which so alledge it, and expound it. Such a place so like to be corrupted by heretikes, I dare say that all our Rhemish rout is not able to shew in al the Greeke text. Coloss. 2. 9.

Lastly, I omit to shew what a wide window these popish Rhemists do open to all heretikes, by this their absurd assertion and accusation of the Greeke originall text of the Testament, who if they be pressed with any plaine place to the confounding of their heresie, why may they not, as Heluidius and the Manichées of old time did, and our Iebusites do now, say the same were corrupted by ancient heretikes. But woe be to them that cannot maintaine their doctrine but by such shameleſſe shifts. But for the further manifestation of this matter, and that the Christian reader may sée what consent there is betweene these Catholike fathers, I will set downe a place or two out of Iohn Driedon a Louanian, who writeth thus: *Eisdem argumentis vtentes, possumus demonstrare Græcos noui Testamenti codices non esse de industria vniuersaliter falsatos, &c.* That is, Using the same arguments we may proue, that the Greeke bookes of the new Testament haue not béen of purpose vniuersally falsified, as though any truth had béene raked together out of all the holy Greeke bookes, being dispersed so far abroad, and kept in the Libraries not onely of the Grecians, but also of the Latins. Again the same Driedon of Louaine writeth thus: *Quantum verò ad Nouum attinet Testamentum, verisimile est, si Græci suos codices noui Testamenti voluissent deprauare, &c.* That is, But as touching Lib. 2. cap. 1.

touching the new Teſtament, it is likely that if the Grecians would haue corrupted their bookes of the new Teſtament, they would chéefly haue done it in thoſe places, in which matters be handled, wherein they haue long agone begun to diſſent from the Latin Church: but we ſée and perceiue ſuch places to agrée with the moſt ancient Latin copies: Therefore neither any other place ought to be ſuſpected as corrupted by the common ſchoole of the Grecians. Laſtly, the ſame Driedon writeth héerof thus: *Nam Scriptura ſacra ſi ſit iam olim in ſuo fonte ſuáq; origine corrupta & deprauata, iam non erit vlla in illis canonica autoritas, &c.* That is, Now if the holy Scripture haue béene long ago corrupted and depraued in hir fountaine and originall language, then there will be no canonicall authoritie in it, neither ſhall it be néedfull for Latin men to returne to the fountaine of the Greéke tong, wherein the new Teſtament was written: or of the Hebrew, wherein the old Teſtament was ſet forth. Hitherto Driedon. Whereby we may ſée, to what impudencie our Rhemiſts be growen, who by this impudent aſſertion, take all canonicall autoritie from the holy Scriptures. I might ſhew what vnfaithfull kéepers of Gods holy records they haue béene: who haue héertofore bragged, that they haue kept the holie Scriptures, and whence haue we had them, but from them? And yet now of their owne accord, they confeſſe that they haue ſuffered the originall and autenticall copies of Chriſts Teſtament to be corrupted. But omitting theſe things, which might be more amplified, I come to their particular proofe of this their ſtrange paradore, concerning the corruption of the Greéke text.

Rhemiſh Ieſuits.

TErtullian noteth the Greeke text which is at this day, 1. Cor. 15. 47. to be an old corruption of Marcion the heretike, and the truth to be as in our vulgar Latin: *Secundus homo de cœlo cœleſtis*: The ſecond man is from heauen heauenlie. So read other ancient fathers, and Eraſmus thinketh it muſt be ſo. And Caluin himſelfe followeth it, *Inſtit. lib. 2. cap. 13. par. 2.* *Lib. 5. contr. Marc.* *Ambr. Hieron.*

Answer.

HEre as touching Tertullian, vpon whom doth depend the speciall proofe of this pretended corruption, to speake in plaine words, you make one notorious lie. For Tertullian doth not say, that the truth of that text is as in the vulgar Latin translation, neither he in his booke *De resurrectione*, doth so alledge it, as hereafter I will shew. Indeed I grant that Marcion did mangle that place, and corruptly cite it, as Tertullian in these words sheweth: *Primus inquit homo de humo terrenus: secundus Dominus de cœlo.* That is, The first man is of earth earthly: the second is the Lord from heauen. Here Marcion denying the true manhood of Christ, did leaue out this word *Homo*, that is, Man, and so did mangle that place, the which is not omitted, but expressed in all Greeke copies. And therefore the Greeke doth not agree with Marcions corruption, as Gregorie Martin and his fellowes corruptly iudge. I grant also that it seemeth Tertullian thought, that Marcion in the latter part did alledge this word *Dominus*, that is, *Lord*, which ought not: for his words after the text before alledged be these: *Quare secundus si non homo quod & primus? aut nunquid primus Dominus si & secundus.* That is, Why is he called the second, if he be not man as the first? Or is not the first Lord, if the second be? Here by, I say, it seemeth, that Marcions corruption of this place, was partly in leauing out this word *Homo*, which is expressed in the Greeke, and partly (as it seemeth Tertullian supposed) by putting in this word *Dominus*, which our Greek copies also haue. Now whether he did corruptly alledge this word *Dominus*, Lord, that is the question.

Tertull. aduersus Marcionem, lib. 5.

1 First, I see no cause why this is to be accounted a corruption of Marcions, for that it doth no more maintaine his blasphemous heresie, in denying the true Humanitie of Christ, than doth the Latin. For how doth this, The second man is the Lord from heauen, seeme more to fauor Marcions false doctrine, than the other: The second man is from heauen heauenly? Why might not Marcion haue abused this, to proue Christ to haue brought his bodie from heauen,

and

and not to haue taken flesh of the virgin Marie, as well as the other? And therefore if this had béene a corruption of Marcions, he would no doubt haue otherwise corrupted it to the further furthering of his heresie. Secondly, I say that 2
the Gréeke text doth not onelie as well agrée with all true doctrine as the Latin: but also is more pregnant in sense, and more agréeable to the meaning of the Apostle in that place, containing a more excellent *ἀντίθεσιν* and opposition betwéene Adam and Christ, than doth the Latin, as Master Beza learnedly sheweth. Thirdly, whereas Marcion did corrupt the 45. verse going before (as most plainly appéereth by Tertullian in the same place) and yet the same corruption is not in the Gréeke, but it is pure and sincere as it ought to be, it is not likely that this corruption should any more remaine than that. Fourthly, not onely all Gréeke copies, both old and new so haue it, expressing the word *κύριος*, that is, Lord: but also the Syrian and Arabian translations which are very ancient, do agrée with the Gréeke. And how likely it is for such a corruption of Marcions to be in all Gréeke copies, and in those very ancient Syrian and Arabian translations, I leaue it to the iudgement of all men to consider. And where you say that other ancient fathers haue read according to the vulgar Latin: I grant that some Latin fathers following the old translation so do: but Chrysostom, Theophylactus, the Gréeke Scholies, Damascenus *De orthodoxa fide, lib. 3. cap. 12.* (who I trow were none of Marcions disciples) agrée with the Gréeke: And Tertullian your author alledgeth it thus: *Primus homo de terra choicus, id est, limaceus, id est, Adam: secundus homo de cœlo, id est, sermo Dei, id est, Christus*, differing from the Latin, in leauing out this word, *Cœlestis*. So readeth both Cyprian and Hilarius: *Primus homo de terra limo: secundus homo de cœlo*. That is, The first man of the slime of the earth: the second man from heauen. So that these three Latin fathers, as they differ from the Gréeke in leauing out the word *Dominus*, Lord: so do they also dissent from the Latin, in leauing out the word *Cœlestis*, Heauenly: And yet whether either of these words, or both of them be expressed or omitted, it is not repugnant to any article of faith, nor to the sense of the Apostle. And therefore might Erasmus be of

In Annotat.

3

4

Tertullianus de resurrect. carnis.

Cypian. de zelo & liuore: & aduersus Iudæos & alios.

Hilarius de Trinitate. lib. 10.

that opinion, to thinke it should be as in the Latin: especially hauing respect to the sound of the opposition of wõrds betweene of earth earthly: and from heauen heauenly. And M. Caluin might so alledge it: And yet the Greeke may be the true reading, wherein the Apostle wrote, as no doubt it is. But if I should grant, that this word, Lord, crept in either by Marcions means or any others (which is vtterly vnlike, as hath beene shewed) yet it must needes be confessed to be but a small fault, to expresse this word, Lord, and to attribute it to Iesus Christ, to whom it doth so properly appertaine: and of small force to discredit generally the autenticall text of the Greeke. Two hundred greater corruptions may be found in the vulgar Latin.

5 Deut.19. Furthermore, whereas heere is produced the onely single testimonie of Tertullian, I may iustly say: that If by the law of God one mans witnes be not sufficient against a man: much lesse may it be against the originall copie of the Testament of Iesus Christ. Moreouer, I may except against the credit of this one witnes, as vnsufficient to giue testimonie against the originall text of Christs Testament. For whereas Heluidius alledged his autoritie in defence of his opinion:

Hieronimus aduersus Heluidium.

„ S. Hierom answereth him in these words: *Et de Tertulliano*
„ *quidem nihil amplius dico, quàm ecclesiæ hominem non fuisse.* That
„ is, And as touching Tertullian I say no more, but that hee
„ was not a man of the Church. And so without more ado turneth him ouer. If Hierom refuse his credit as vnsufficient in that cause: surely we will as well reiect him in this, and not credit him in seeming to say that this word, Lord, came into the text by Marcions meanes. Lastly, I say that where-

6 *Chrysostom. in Ioannem, hom. 38.* as Chrysostom doth charge that great heretike Paulus Samosatenus with corrupting a place, Iohn 5.27. yet notwithstanding your vulgar Latin and your owne English do follow and allow that, which Chrysostom counted to haue been corruptly read and distinguished by the said P. Samosatenus. The like may be said of Epiphanius, who thinketh a place of S. Paul, 2. Tim. 4.10. otherwise to be read, than either your vulgar Latin, or you do, whose words be these: *Epiphanius lib. 2. Tom. 1. hæres. 51.* *Cresces inquit in Gallia. Non enim in Gallatia, velut quidam decepti putant, sed in Gallia legendum est.* That is, Cresces saith he, is gone into

into Fraunce, not into Gallatia, as some being deceiued do thinke, but it is to be read, *In Gallia*, into Fraunce. Now if you will not iudge these places to be corrupted, although Chrysostom & Epiphanius did so thinke (who were fathers far more sound & sincere than Tertullian that fel into the heresies of Montanus) why shall we be bound to thinke this place of the Corinthians to be corrupted by Marcion, because Tertullian seemeth so to say? Surely if you will not allow the iudgement of Chrysostom and Epiphanius in those places, we wil not approue the opinion of Tertullian in this. The which also may be said concerning the two testimonies of Hierom and Socrates following, to the former whereof (hauing sufficiently spoken of this) I will now come.

Rhemish Iesuits.

AGaine, S. Hierom noteth that the Greeke text, 1. Cor. 7. 33. which is at this day, is not the Apostolicall verite, or true text of the Apostle, but that which is in the vulgar Latin: *Qui cum vxore est, solicitus est quæ sunt mundi, quomodo placeat vxori & diuisus est.* That is, He that is with a wife is carefull of worldly things, how he may please his wife, and is diuided or distracted. *Lib. 1. cont. Iouinia. cap. 7.*

Answer.

HEre is brought in the onely testimonie of S. Hierom to discredit the Greeke text, the autoritie whereof he greatly magnified, and by which he labored to reform the Latin bookes, as hath beene shewed. But to this single testimonie of Hierom heere produced, I may obiect a saying of Hierom himselfe, agreeable to the law of God before alledged: *Vni testi nè Catoni creditum est.* That is, Men beleeue not one witnes, though he were Cato. And therefore both by the law of God, and saying of S. Hierom himselfe, we are not bound to beleeue this single witnes of Hierom, especially in so great and weightie a matter, as is the discrediting of the originall text of Christs Testament. 1 *Hieronimus aduersus Ruffinum. lib. 2.*

Secondly, to this one testimonie of Hierom, I oppose not onely the consent of Greeke copies, and those ancient 2

translations

translations of the Syrian and Arabian, which both agrée with it: but also S. Basil, who in his Morals *op. 7.* and thrise in another booke doth so alledge it as it is in the Grécke; also Chrysostom, Theophylactus, the Grécke Scholies: Epiphanius also *contra Hiera. hæres. 67.* and Tertullian *De virginibus veland.* And lastly I oppose Hierom to Hierom himselfe; who both in his booke against Heluidius, and also *Ad Eustochium de seruanda virginitate*, doth alledge this place as it is in the Grécke, referring the Grécke word μειζοτερα, to that which followeth, and not to that which goeth before: The which S. Hierom ought not to haue done, if he had thought it not to be the Apostolicall veritie. But hereby it doth appéere, that Hierom in that booke against Iouinian, did deale with this place, as he did with many other, which he wrested from the simple sense to serue his owne cause. For how Hierom in those bookes abused certaine places of Scripture to serue his purpose, and how hardly, or rather contemptuously he spake of Matrimonie, any man of any iudgement reading the bookes, may easily perceiue. Whereupon it came to passe, that euen in those daies those bookes were misliked of them that were learned and godly, as appéareth by Hieroms owne Apologies vnto Pammachius and Domnion: insomuch that the said Pammachius, being a godly man, and Hieroms great friend, went about to suppresse them. But least I should séeme ouer hardly to charge Hierom (whom otherwise I confesse to haue béene a godly and learned father) I wil set downe for a taste two or thrée places: *Bonum est, inquit, homini mulierem non tangere. Si bonum est mulierem non tangere, malum est ergò tangere.* That is, It is good, saith he, for a man not to touch a woman, then it is euill to touch hir. Héere Hierom doth not onely wrest that place (for S. Paul doth not there oppose, God, to sinne and euill, but doth take it for conuenient, expedient and commodious, as Erasmus sheweth:) but also doth ouer iniuriously speake of matrimonie, in saying it is euill to touch a woman, which God hath ordained and sanctified. Againe Hierom saith: *Si prudentia carnis inimicitia est in Deum, & qui in carne sunt Deo placere non possunt: arbitror eos qui seruiunt officio coniugali, quòd prudentiam carnis diligant, & in carne sint.* That is, If the wisedome of the flesh

Basilakei τῆς ἐν παρθενίᾳ διαφθορείας.

Vide supra pag. 3.

Hieron. epist ad Pammach. tom. 3.

Hieron. li. 1. aduersus Iouinian.

In Annotat.

Ibidem.

be

be enimitie against God, and that they which be in the flesh " cannot please God: I thinke that they which do the dutie of " marriage, loue the wisedome of the flesh, and be in the flesh. " How iniuriously Hierom heere speaketh of Marriage, and how he abuseth these places of S. Paul, Rom. 8. it is so plaine that I need not to shew. S. Paul in the same place saith: *Vos non estis in carne*, You are not in the flesh, but in the spirit: speaking generally of the faithfull at Rome, of whom no doubt but many were married. Lastly, to omit many other *Ibidem.* places hardly handled by Hierom, he writeth thus: *Quan-* " *quam & hoc pro nobis faciat. Qui enim semel venit ad nuptias, se-* " *mel docuit esse nubendum.* That is, Although this make for vs. " For he that came once to a marriage, hath taught vs but once " to marrie. Heere we see how frivolously Hierom would infer " vpon our Saviour Christs comming once to a marriage, that none should but once marrie: and so in effect with the Montanists condemneth second marriages, which Gods word doth plainly allow. Now these things considered, and well weighed, whether this one witnes of Hierom not agreeing with himselfe, and uttered in heate in that booke, wherein through an immoderate admiration of virginitie, he so hardly or rather contemptuously speaketh of Matrimonie, and so abuseth other places of Scripture, be sufficient to discredit the Greeke text, confirmed with the Syrian and Arabian very ancient translations, with Chrysostom, Epiphanius, Basil, Theophylactus, the Greeke Scholies, let the indifferent Reader iudge. Now let vs come to the third pretended corruption, which our Iesuits thinke they haue spied out in the Greeke text.

Rhemish Iesuits.

THe Ecclesiasticall historie called the Tripartite, noteth *Lib. 12. cap. 4.* the Greeke text that now is, 1. Iohn 4. 3. to be an old corruption of the ancient Greeke copies by the Nestorian heretikes, & the true reading to be as in our vulgar Latin: *Omnis spiritus qui soluit Iesum ex Deo non est.* That is, Euerie spirit that dissolueth Iesus is not of God. And Beza con- " fesseth that Socrates in his Ecclesiasticall historie readeth *Lib. 7. cap. 32.* so in the Greeke, καὶ πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν

Answer.

Answer.

HEre be two witnesses brought in to disproue the Greeke text, whom they haue not far fetched: for they be brought vnto their hand, the one by Erasmus, and the other by Beza in their Annotations. But what if these two in shew, be in substance and deede but one. I assure thee good Christian Reader, that heere is but one witnes: for the Tripartite storie being by Cassiodorus gathered and compiled out of Socrates, Theodoretus, and Sozomenus, it is most certaine, that he in the said storie alledged this place out of Socrates: for in the other it is not to be found. And therefore of what force this one single witnes of Socrates is to condemne the Greeke text, hath beene before declared. I grant that he writeth as Master Beza, and our Iesuits out of him alledge. But let vs examine the same: Prouided alwaies that although Erasmus and Beza alledge, as is aforesaid, the said reading, which is in the Latin, yet neither of them do allow the same, but prefer that which is in the Greeke.

The words of S. Iohn be these according to the Greeke:
» And euerie spirit that confesseth not Iesus Christ to bee
» come in the flesh is not of God. For the which in the vul-
» gar Latin is that which our Iesuits set downe: *Et omnis spi-*
» *ritus qui solvit Iesum ex Deo non est.* That is, Euerie spirit
» that dissolueth Iesus is not of God. Let vs now consider whether of these two is more likely to be the true text of the
1 Apostle. First I say, that the Greeke Text in this place con-
2 taineth no false, but very sound and comfortable doctrine, and therefore not very like to be a corruption of an heretike. Secondly, the Greeke reading doth much more fitly agree with the circumstance of the place, and the vsual phrase of S. Iohn, than the other. For in the verse before, S. Iohns words be
» these: Heereby you know the spirit of God. Euerie spirit
» that confesseth Iesus Christ to be come in the flesh is of
» God. And then immediately he addeth these words which
» be in question: And euerie spirit that confesseth not Iesus
» Christ to be come in the flesh is not of God. Where we see how this doth aptly answer to that which went before. The which

which is a vsuall and common phrase with S. Iohn, to am-
plifie one thing with comparing of contradictories, to im-
print the same the more in our minds: as for example a lit-
tle after in the same chapter, vers. 6. He that knoweth God
heareth vs: He that is not of God heareth vs not. Againe,
vers. 7. Whosoeuer loueth, is borne of God, and knoweth
God: He that loueth not, knoweth not God. Againe,
cap. 5. vers. 10. He that beleeueth in the sonne of God hath
the witnes in him: Hee that beleeueth not the sonne of
God hath made him a liar, &c. Againe, vers. 12. He that
hath the sonne hath life: He that hath not the sonne of
God hath not life, &c. Euen after the same maner S. Iohn
saith in this place: Euerie spirit that confesseth Iesus Christ
to be come in the flesh is of God: And euerie spirit that
confesseth not Iesus Christ to be come in the flesh, is not
of God. Thus I doubt not but euerie indifferent reader
may plainly perceiue, that this doth more aptly agree both
with the sentence before, and with S. Iohns vsuall phrase e
maner of speech, than that which is in the vulgar Latin: E-
uerie spirit that dissolueth Iesus is not of God: and so doth
Erasmus iudge. Moreouer, the Syrian translation doth agree 3
with the Greeke. Cyprian doth so cite it as Erasmus shew-
eth: Theodoritus doth so alledge it: Oecumenius the Greek *In Annot. Theod. dialogo 1.*
Scholiast so hath it. These fathers I trust our Iesuits will
not count to haue beene Nestorian heretikes. Lastly, besides 4
that heere is but one onely witnes, the insufficiencie where-
of I haue before sufficiently shewed, what if this witnes be
alreadie branded in the face by our Iesuits owne deer friends,
as a false witnes, and not sufficient to beare witnes in a
matter of such importance. For whereas we alledge both out
of the said Socrates, and also Sozomenus the saying of that *Socrates lib. 1. cap. 11. & Sozom. lib. 1. cap. 23.*
godly father and constant confessor Paphnutius in defence of
Ecclesiasticall mens marriage: Alanus Copus one of our
Iesuits deere brethren, or as it is gathered now by certaine
letters, Master Harpsfield a bird of the same nest, in the
doughtie dialog written by the one, and set out by the other,
writeth thus: *Mihi nescio quo modo in dubium venit fides huius* " *Copus dialogo*
historiæ de Paphnutio. Sunt enim quæ suspicionem important, eam " *pag. 154.*
esse Arianorum, aut impudicorum hominum commentum. Tota "

» *enim hac res à Socrate pendet, & Sozomeno : quorum alter No-*
» *uatianus fuit : alter Theodorum Mopsuestenſem à quinta Synodo*
» *damnatum magnis laudibus extulit.* That is, I know not how
» the truth of this ſtorie of Paphnutius ſeemeth to me to be
» doubtfull. For there be matters, which cauſe me to ſuſpect it
» to be a fained fable of the Arian heretikes, or of ſome vnchaſt
» perſons. For the whole matter dependeth vpon Socrates and
» Sozomenus : of whom one was a Nouatian heretike : the
» other greatly commended Theodorus of Mopſueſta being
» condemned in the fift Councell. Heere M. Cope or Harpſ-
field make Socrates and Sozomenus both heretikes, and fil-
thie vnchaſt perſons, and therefore labour to diſcredit them
as not ſufficient to beare witnes in that matter of Paphnu-
tius: And yet ſhall our Rhemiſh and Romiſh Ieſuits ſo
much aduance his credit now, thereby to diſcredit the auten-
ticall and originall copies of the word of God? Surely if that
matter of Paphnutius may not ſtand with them in the
mouth of thoſe two witneſſes, then this matter which ten-
deth to the diſcrediting of the Greeke text of the Teſtament,
ſhall not be confirmed to vs in the words of one of them. And
if they refuſe him as vnſufficient in that: we will not admit
him for ſufficient in this.

Or Socrates.

Theſe three be the onely places which our Rhemiſh Ie-
ſuits with all their conference and diligence haue piked out
of the old writers, to diſcredit the Greeke text of Chriſts Te-
ſtament, and to conuince it of corruption: the which whether
I haue not ſufficiently anſwered and diſcharged it of that
ſhameles ſlander, let the indifferent reader vprightly in the
feare of God iudge.

I haue proceeded no further in anſwering the reſt of that
Preface, partly becauſe I had not any long vſe of that Teſta-
ment, being lent vnto me for a very ſhort time by a noble
perſonage: by meanes whereof I did write out that which I
haue heere anſwered: and partly for that I doubt not, but
this and the reſt will ſhortly be more fully and effectually
anſwered by others, to the ſhame and confuſion of them that
write it, and all their adherents. God confound al errors, and
giue free paſſage in all places to his holy truth, Amen. Amen.

TESTAMENT set foorth by the Papists at *Rhemes: diuided into three parts.*

1. *The first of such places as be diuers, or contrarie to the Greeke.*
2. *The second of such places wherein words and sentences be omitted, which be expressed in the Greeke.*
3. *The third of such places wherein be superfluities, vz. words and sentences which do abound, and be not in the Greeke. In all which the Greeke text is approoued and iustified, by the testimonies,* 1. *of ancient translations in the Syrian toong, and in some bookes the Arabian:* 2. *of ancient godlie fathers of Christs Church: and lastly of some ancient Latin copies alledged by Erasmus and Henenius a Louanian Doctor.*

WHere let the god Christian Reader consider, whether the Greeke text, wherin they cannot denie, but the Apostles of Christ by the inspiration of Gods Spirit did write, being compassed with such a cloud of sufficient witnesses, be to be preferred and followed, or the streame of the Latin translation, troubled with the filthie fete of many vncleane beasts, which haue waded in it, in transcribing and writing it out; Remembring withal and diligently marking this worthie saying of S. Hierom to Heluidius: *Licet tu mira impudentia hæc in Græcis codicibus falsata contendas, quæ, &c.* *Hieronimus aduers. Heluidium.*

"Although thou with maruellous impudencie dost earnestly affirme these things to be falsified in the Greeke bookes, which not onely all the Greeke expounders in a maner haue left in their works: but also some of the Latins haue so vsed them, as they be in the Greeke. Neither néede I now to intreat of the varietie of the examples, seeing the whole instrument of the old and new Scripture was from thence translated into the Latin language, and the water of the fountaine is to be thought to run more pure than that of the riuer. Hitherto S. Hierom, who withall woundeth our Rhemists, which be not ashamed with no lesse impudencie to affirme these places in the Greeke bookes to be corrupted, being confirmed generally with the Greeke writers; and somtimes the Latin.

I do not lay downe these places at large: but of many produce a few, that by them the godly Reader may iudge of the rest, and of the whole worke.

HEre I do first set downe the translation which is in the Iesuits English Rhemish Testament: Then, either the Greeke, or that which is agreeable to it. Lastly, I proue the Greeke to be true, and so the Rhemish and Romish translation false by the testimonie of very ancient translations, of the old Doctors, and sometime by ancient Latin copies, as is before said.

Matth.8.15. And ministred vnto him. *Grace* αὐτοῖς. that is vnto them. So is it in the Ancient Syrian translation, in Theophylactus.

Cap.14.22. He commanded: *Grac.* ἠνάγκασεν. that is, *Compulit*: he vrged or compelled. So hath the Syrian translation, Origen, Hierome, and Theophilactus. Hentenius the Doctor of Louayne who conferred and corrected the Latin copies, sheweth that it was in seuen of his Latin copies, *Compulit*, that is, compelled. Erasmus also sheweth that it was *Compulit* in a Latin copie that he had, which he calleth *Codex aureus*, that is, the golden booke.

See the Latin Bible printed at Antwerpe by Christopher Plantine, Anno 1567.

Cap.27.34. Wine to drinke. *Grac.* ὄξος that is, vineger. So is the Syrian translation. So read S. Chrysostom and S. Hierom.

Mark.ca.5.35, They came to the Archsynagog. *Grace*: ἀπὸ τῶ ἀρχισυναγώγου, that is, from the Archsynagog, or ruler of the synagog, meaning from his house. So readeth Theophylactus: & Hentenius the Louanian Doctor sheweth that it was in nine of his Latin copies: *ab Archisynagogo*, that is, from the ruler of the Synagog. And Erasmus affirmeth that it was so in his latin Constance copie. He also sheweth how some through ignorance not vnderstanding the phrase of speech corrupted the place, which yet our corrupt Rhemists thought best to follow in the text, thrusting the true reading (from) into the margent.

Erasmus in Annotat.

Cap.12.29. The Lord thy God is one God: *Grac.* κύριος ὁ θεὸς ἡμῶν, &c. The Lord our God is one Lord or only Lord. So is the Syrian translation and Theophylactus. The place in Hebrew out of which it is alleged, Deut. 6.4. is, Our God, and so it is in some latin copies.

Who

Who hauing heard. *Grac.* ἰδὼν. that is, who hauing seene him. So is the Syrian translation. So hath Theophylactus. Ambrose also *lib.* 1. *officiorum cap.* 18. So hath also a certaine Greeke writer whose words be rehearsed in *Catena aurea*, as Erasmus sheweth. Hentenius also the Louanian Doctor sheweth that it was *Vidisset*, seene, in 2. of his Latin copies. Luke. 1. 29. *In Annotat.*

And thence do not depart. *Grac.* καὶ ἐκεῖθεν μὴ μεταβῆτε. that is, And thence depart. So hath the Syrian translation, so readeth and expoundeth it Theophylactus: Hentenius sheweth that it was so in one copie. Erasmus iudgeth the Negatiue, *Ne*, in latin to haue bene a corruption of the writers, which yet our corrupt Rhemists do follow. Cap. 9. 4.

The seuentie two returned: *Grac.* οἱ ἑβδομήκοντα. that is, Seuentie. So it is in the Syrian translation, in Ambrose, in Theophylactus. So doth S. Basill alledge it. Dorotheus *in Synopsi*, & Eusebius *Eccles. Hist. lib.* 1. *cap.* 12. name but seuentie disciples. Hierom *ad Fabiolam mans.* 6. Irenæus & Cyrillus, as Erasmus sheweth. Damasus also bishop of Rome. *Epist.* 4. Cap. 10. 17. *In Euthymius. In moral. op.* 6. *In Annotat.*

And to stop his mouth about many things. *Grac.* ἀποστοματίζειν αὐτὸν περὶ πλειόνων. that is, to prouoke him to speake of many things. For the Greeke word ἀποστοματίζειν doth not here signifie to stop the mouth: for that doth ἐπιστομίζειν signifie, as appeareth in S. Paul *Tit.* 1. 11. But it signifieth to prouoke to speake, or often to aske, as Erasmus doth largly & learnedly prowe, and namely out of Theophylactus, who doth expound the said Greeke word ἀποστοματίζειν thus: πυκνῶς ἐρωτᾶν. that is, often to aske: and so the words following in the Euangelist do plainely prowe, which be these: Lying in waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him. For they that would catch some thing from ons mouth to accuse him, will rather prouoke him to speake of many things, whereby they may take aduantage in some, than to stop his mouth from speaking any thing. Cap. 11. 53.

Was buried in hell. and lifting vp his eies. falsely pointed and distinguished. *Græcè*: ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. καὶ ἐν ᾅδου ἐπάρας &c. that is, And the rich man died also, and was buried. And being in hel lift vp his eies. So it is in the Syriã translation. Luke. 16. 22.

lation. So doth Theophylactus read, who at these words, being in hell, beginneth a new diuision of the text. So doth also S. Augustine distinguish it, as Erasmus sheweth.

Iohn.8.27. And they knew not that he said to them that his father was God. *Græ.* οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. that is, They knew or vnderstood not that he spake to them of the father. So hath the Syrian translation, Chrysostom, Theophylactus, and Euthymius: Yea sundry old Latin copies had not the word *Deum*, God.

Cap.10 29. My Father, that which he hath giuen me is greater than all. In the margent they haue these words: An other reading is, my father that hath giuen me, &c. Here the true reading is iustled out of the text into the margent. For the Greeke is ὁ πατήρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστί. My father which hath giuen (them) me, is greater than all. Hereunto agreeth the Syrian translation, Chrysostom, Theophylactus, and Nonnus. Hentenius also the doctor of Louaine sheweth that in one of his Latin copies it was, *qui dedit mihi maior, &c.* The circumstance and sense of the place requireth this reading.

Cap.12.32. Will draw all things to my selfe: *Græc.* πάντας ἑλκύσω, &c. that is, I will draw all men to my selfe. So hath the Syrian translation, Chrysostom and Theophylactus, who expound it that he would draw not onely Iewes but also Gentiles to himselfe. Theodoretus also in his tenth sermon περὶ προνοίας, printed at Rome, doth twise alledge it as it is in the Greeke, πάντας *pag.*241. *&* *pag.*243. This error and the former may seeme to haue come by omitting in the Greeke one letter *vz.* ν. therby writing ὁ, for ὃς: Here by writing πάντα for πάντας.

Iohn.14.26. Whatsoeuer I shall say vnto you: *Græc.* πάντα ἃ εἶπον ὑμῖν. that is, I haue said vnto you. So in sense is the Syrian translation. So doth Chrysostom as appeareth by his exposition in these words: *Fortasse quæ dixi non intelligitis, Sed ille manifestus magister erit.* that is, Peraduenture you do not vnderstand those things that I haue spoken, but he (*vz.* the holie Ghost) shall be a manifest teacher to you. Theophylactus also agreeth with the Greeke. But this Latin our Remish and Romish Iesuits will rather follow, bicause it better serueth to proue their traditions and trifles than the Greeke.

So

So I will haue him to remaine till I come what to thee. Cap.21.22.
Grace ἐὰν αὐτὸν θέλω &c. If I wil haue him to remaine til I come, what is it to thée? Héere it moſt plainly appéereth, that *Si*, by the negligence of writers was turned into *Sic*, which eaſilie might be done. But there is no ſuch likenes, betwéene the Gréeke words ἐὰν and οὕτως. With the Gréeke agrée the Syrian tranſlation, Cyrillus, Chryſoſtom, Theophylactus, Euthymius. Hierom alſo doth ſo alleage it: *Si eum volo, &c.* *Lib.1.aduerſ.Iouinianum.* Eraſmus alſo ſheweth that the ancient Latin bookes had *Si*, if. And Hentenius of Louaine ſheweth that in two of his Latine copies it was *Si*. Finally the ſenſe of the place doth plainly ſhew that it muſt be read *Si* if, and not *Sic* ſo, as Eraſmus in his annotations prowueth. Hierom ſaith well: *Neque enim ſi quid Scriptorum eſt errore mutatum, ſtulta debemus contentione defendere.* *Hierom ad Suniam & Fretellam tom.4.* that is, If any thing by error of the writers haue béene changed, we ought not through foolish contention defend it. The which good counſell if our Rhemiſts had followed, they would neuer haue maintained this, which a blinde man with his fingers may féele to be a corruption. The which they do alledging in their margent, Ambroſe and Auguſtine for defence of it. But Eraſmus in his annotations vpon this place, and diuers others doth ſhew, that ſuch as haue written out and copied the Latin fathers finding them alledging places of Scripture otherwiſe than was in the vulgar Latin which they vſed, haue altered ſuch places, and written them in the fathers booke as it was in the ſaid tranſlation: And namely in this place Eraſmus ſheweth by the ſenſe, that Auguſtine did read *Si* and *non Sic*, as the Ieſuits would haue him, and ſome foolish writer hath made him. Let the learned Reader read Eraſmus vpon this place: and thereby he ſhall plainely perceiue what corrupt Cauillers our Rhemiſh Ieſuits ſhew themſelues to be.

And our Lord increaſed them that ſhould be ſaued togi- Act.2.47.
ther. *Gracè*, ὁ δὲ κύριος προσετίθει &c. The Lord added daily to the Church ſuch as ſhould be ſaued. So hath the Syrian tranſlation, and alſo the Arabian which is very ancient. In the Latin tranſlation which our Rhemiſts follow be three faults. Firſt, the changing of this word *Addebat*, that is, he added, into this word *augebat*, that is, he increaſed. Which was by

the

the negligence and ignorance of some writer, and not of the interpreter, as Erasmus thinketh. Secondly, the omitting this word Church, which is in all Greeke copies, in Chrysostom, in the Arabian translation, and in sense in the Syrian. Thirdly, in putting this, *in idipsum*, that is, togither, to that which went before, whereas it pertaineth to that which followeth, as plainly appeareth by Chrysostom, who with that ἐπὶ τὸ αὐτὸ, that is, *in idipsum*, beginneth a new chapter, and so do the Greeke bookes, the Syrian and Arabian translations. Oecumenius also the Greeke scholiast printed at Verona in all points agreeth with the Greeke.

Cap.4.21. Bicause all glorified that which had beene done, in that which was chanced. *Graecè*, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. that is, Bicause all glorified God for that which was done. So it is in the ancient Syrian and Arabian translations. So read Chrysostom, as appeareth both by his commentarie, and by the Greeke text it selfe printed by Arnold Birkman at Colen, *Ann.* 1567. Oecumenius also the Greeke scholiast printed at Verona, 1532. agreeth with the Greeke. And let the godlie Christian Reader consider, whether it is the more godly reading and sense to say, The people glorified God for that miracle which was done: or that they glorified the thing it selfe: Note also what a foolish and needlesse repetition is in this Rhemish translation in these words: That which had beene done, in that which was chanced: which thing Erasmus doth well obserue.

In Annotat.

Act.13.32. To our children. In the margent they put the Greeke and true reading, To vs their children. Whereunto agreeth the Syrian translation, & in sense the Arabian thus: God hath fulfilled it to their children in that he raised vp Iesus to vs. With the Greeke agree also Chrysostom, and Oecumenius the Greeke scholiast. Yet the true reading confirmed by these testimonies is thrust out of the text, and faine to stand pearing in the margent.

Act.24.14. I do so serue the father my God, beleeuing. *Graecè*, οὕτω λατρεύω τῷ πατρῴῳ θεῷ. &c. I do so serue the God of my fathers. So are the Syrian and Arabian translations, and Oecumenius the Greeke scholiast. And the true reading heere also they haue thrust into the margent.

The

The grace of God by Iesus Christ our Lord. *Grec.* χάρις τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ, &c. that is, I thanke God through Iesus Christ our Lord. So hath the Syrian translation, so haue Chrysostom, Theophylactus, and the Greeke scholies. Hierom also *ad Algasiam, quæst.* 8. agreeth with the Greeke both in alledging and expounding the place. Erasmus also sheweth that the Greeke reading was in some of the truest Latin copies which he had. Rom.7.25.

Basil διὰ βαπτίσματος doth twise so alledge it, fol. 114. & fol. 122.

Of one conception. *Grec.* ἐξ ἑνὸς κοίτην ἔχουσα, that is, Hauing conceiued by one, euen our father Isaac. So hath the Syrian translation, Chrysostom, Theophylactus, and the Greeke scholies. Erasmus sheweth the Latin reading, which our Rhemists follow, to be a manifest corruption. For the Greek ἑνὸς one, and κοίτην conception, be not only diuers cases the genitiue and the accusatiue, but also diuers genders, the masculine and the feminine, & therefore can neuer agree together. Cap.9.10.

The loue of thy neighbour worketh no euill. *Grec.* ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται, that is, Loue doth not euil to his neighbour. So is the Syrian translation. So read Chrysostom and Theophylacte in Greeke, and also the Greeke scholies. Rom.13.10.

But he that discerneth if he eate is damned. *Grec.* ὁ δὲ διακρινόμενος. that is, He that doubteth, in the Syrian translation it is he that is diuided, that is, doubteth whether he may eate or not. Erasmus translateth it, *Qui hæsitat*, that is, that doubteth. Cap.14.23.

Of Asia. *Grec.* ἀχαΐας. that is, Achaia. So is the Syrian translation. So read Chrysostom, Theophylactus, and the Greeke scholies. Cap.16.5.

Are ye not men. *Grec.* οὐκὶ σαρκικοί ἐστε. that is, are ye not carnall: which our Rhemists haue put in the margent. With the Greeke, the Syrian translation and the Arabian agree. Chrysostom, Theophylactus, the Greeke scholies, Ambrose, and Augustine *de continentia cap.* 4. And both Erasmus and Hentenius of Louaine shew that *carnales* was in sundry Ancient Latin copies. Yet the false reading keepeth possession in the text, and the true thrust out of the dore to stand in the margent. 1.Cor.3.4.

The ministers of him whom you haue beleeued. *Grec.* ἀλλ' ἢ διάκονοι δι' ὧν ἐπιστεύσατε· that is, But the ministers by whom 1.Cor.3.5.

you haue beleeued. The Syrian translation agréeth with the Grécke. So doth the Arabian also vsing an hebrew phrase: By whose hands ye haue beleeued. that is, by whose ministrie and labor in preaching the Gospell. Chrysostom, Theophylactus, and the Grécke scholies agrée with the Grécke.

Glorifie and beare God in your body. *Grec.* δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ θεοῦ. that is, glorifie God in your body and in your spirit, for they be Gods, or of God. Here our Rhemish translation hath this word Beare, which is not in the Grécke, and hath omitted all this, and in your Spirit which are Gods: with the Grécke agrée the Syrian translation, and the Arabian, Chrysostom, Theophylactus, and the Grécke scholies. Cap.6.20.

How he may please his wife, and is diuided. *Grec.* πῶς ἀρέσει τῇ γυναικί. μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. that is, How he may please his wife. A wife and a virgine are diuided: or, there is a difference betwéene a wife and a virgine, of this place read before page 45. and 46. &c. Cap.7.33.

That I speake with the roong of you all. In the margent they put the true reading agréeable to the Grécke. With toongs more than you all. Which is approued by the Syrian translation, and the Arabian, by Chrysostom, Theophylactus, the Grécke scholies, and lastly by Hierom, who thus alledgeth it: *Paulus &c. Gratias agit Deo, quòd omnibus Apostolis magis linguis loquatur.* That is, Paul giueth thanks to God that he spake with toongs more than all the Apostles. Cap.14.18.

But if any man know not, he shall not be knowen, *Grec.* ἀγνοείτω. that is, Let him be ignorant. So is the Syrian translation, and the Arabian, Chrysostom, Theophylactus and the Grécke scholies. Ibidem 38.

Cephas: and after to the eleuen: *Grec.* εἶτα τοῖς δώδεκα. that is, After to the twelue. So is the Syrian translation, and the Arabian, Chrysostom, Theophylactus, the Grécke scholies. *Augustinus Quæst. in vet. Testamentum, lib.* 1. *& lib.* 3. *de consensu Euang.* Cap.15.5.

The enimie death shall be destroied last. *Grec.* ἔσχατος ἐχθρὸς, that is, the last enimie that shall be destroied is death. The Rhemish translation differeth not onely from the Grécke, wherewith agrée the Syrian translation, and the Arabian, Chrysostom, Ibidem 26.

Chrysostom, Theophylactus, the Greeke scholies, *Epiphanius contra Ario. hæres. 69. Hieronimus in Esaiam, Augustinus in Psal. 51. & alibi. Ambrose de fide ad Gratianum lib. 5.* But also from their owne best copies, which read *Nouissima*, and not *Nouissime*, as appeereth by the Bible printed by Plantine at Antwerpe, and as Erasmus sheweth.

The second man from heauen heauenly. *Græc.* ὁ κύριος ἐξ οὐρανοῦ. that is, The Lord from heauen. Heereof read before pag. 41. 42. &c. 1.Cor.15.47.

We shal al indeed rise again: but we shall not al be changed. *Græc.* πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, that is, We shall not all sleepe, but we shall all be changed. So is the Syrian translation, and the Arabian. So doth Origen alledge it. So Chrysostom both in his commentarie vpon that place readeth, and vpon the 11. chap. to the Romaines alledgeth it. Iustinus martyr also, so hath it. ἀποκρ. πρὸς ὀρθοδ. ἐρωτ. ρθ. pag. 281. Theophylactus so readeth. The Greeke scholies so haue it and expounde it. Of this place read before pag. 14. Ibid.51. *Lib.2.aduersus Celsum.*

Out of so great dangers. *Græc.* ἐκ τηλικαύτου θανάτου, that is, From so great death. So is the Syrian translation, and the Arabian, Chrysostom, Ambrose, and the Greeke scholies. 2.Cor.1.10.

That the children of Israel might not behold his face which is made void. *Græc.* πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. that is, That the children of Israel should not looke vnto the end of that which should be abolished. So is the Syrian translation, and the Arabian, Chrysostome, Theophylactus, the Greeke scholies, and Ambrose. Cap.3.13.

But we measure our selues in our selues, and compare our selues to our selues. *Græc.* ἀλλὰ αὐτοὶ, &c. that they measure themselues with themselues, and compare themselues with themselues. So is the Syrian translation, Chrysostom, Theophylactus, the Greeke scholies, and Augustin in many places, as Erasmus sheweth. 2.Cor.10.12.

I haue done nothing les than the great Apostles: *Græc.* μηδὲν ὑστερηκέναι τῶν ὑπὲρ λιὰν ἀποστόλων. that is, That I was not inferior to the very chiefe Apostles. So is the Syrian translation, Chrysostom, Theophylactus, the Greeke scholies, Ambrose also who thus translateth it, *æstimo enim me in nullo inferio-* Cap.11.5.

rem fuisse ab hijs qui valde sunt Apostoli. that is, I count my self in nothing to be inferior to the chiefe apostles.

Galat.3.21. That could iustifie. *Græc.* ὁ δυνάμενος ζωοποιῆσαι. that is, That could haue giuen life. So is the Syrian translation, Chrysostom, and the Greeke scholies. Yea and so is their owne Latin which they pretend to follow: *Quæ posset viuificare.*

Cap.4.14. And your tentation in my flesh you despised not. *Græcè.* καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου. that is, And the tentation, or triall of me which was in my flesh, &c. So is the Syrian translation, Chrysostom, and the Greeke scholies. Yea Hentenius The Louanian Doctor sheweth that it was in one

ep. 66. Latin copie *meam.* Basill in his Morals alledgeth it thus: καὶ τὸν πειρασμὸν τὸν ἐν τῇ σαρκί μου. that is, And the tentation which was in my flesh, &c. in sense all one.

Galat.4.31. But of the free: by the freedome wherwith Christ hath made vs free. Heere these words, By the freedome, &c. are referred to that which goeth before, and are made the end of the fourth chapter: which in the Greeke are the beginning of the fift chapter, and referred to that which followeth in this sort; Stand therefore in the libertie wherewith Christ hath made vs free. Whereunto agree the Syrian translation, Chrysostom, & Theophylactus. The Greeke scholies so

ep. 18. read and expound it. Basil also in his Morals so alledgeth it.

Philip.1.28. The cause of perdition. *Græc.* ἔνδειξις ἀπωλείας, that is, A token or declaration of perdition. So read Chrysostom, Theophylactus, and the Greeke scholies. And Ambrose also, who thus hath it: *Ostentatio interitus:* And the Syrian translation in sense agreeth.

Cap.3.15. Who hath reuealed to you. In the margent they haue put this word, Will, and so put the false reading in the text, and the true in the margent, agreeable to the Greek, ἀποκαλύψει will reueale. So haue the Syrian translation, Chrysostom, Theophylactus, the Greeke scholies, Hilarius *de Trinitate, lib.* 11. Augustinus *de verbis Apostoli, serm.* 15. Hentenius sheweth, *Reuelabit* to haue beene in sixe of his Latin copies.

1.Thess.2.7. We became children in the midst of you. In the margent they haue put this word, Milde, agreeing with the Greeke, which is ἤπιοι, Milde, and not νήπιοι, Children: Heere againe the true reading is thrust out of the text into the margent,

gent, which is confirmed by the Syrian translation, by Chrysostom, Theophylactus, and Basil in his questions, ἐρώτησις κδ. And Hentenius of Louaine sheweth, that it was in some of his Latin copies, *Lenes*, that is, mild.

Chosen you first fruits. *Græc.* ἀπ' ἀρχῆς, from the beginning. So is the Syrian translation, Chrysostom, Theophylactus, and the Greeke scholies. Ambrose also translateth it, *à principio:* from the beginning. Heere note, that wheras the Greeke word being one in this maner ἀπαρχὴ, doth signifie first fruits: but being two words thus, ἀπ' ἀρχῆς, the later being the genitiue case (as it is heere) signifieth, from the beginning. This old translator, or else some other corruptor doth heere translate it, *primitias*, first fruits, whereas being two words, it should haue beene translated, from the beginning. But in the first of Iames, vers. 18. he translateth the Greek word, ἀπαρχὴν, *initium*, that is, beginning, wheras being one word, it should haue beene translated *primitias*, that is first fruits. 2. Thes. 2. 13.

And manifestly it is a great sacrament of pietie, Which was manifested in the flesh, &c. *Græc.* καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσέβειας μυστήριον. θεὸς ἐφανερώθη ἐν σαρκὶ, &c. that is, And without controuersie, great is the mysterie of godlines, God was manifested in the flesh, &c. So is the Syrian translation, Chrysostom, Theophylactus, and the Greeke scholies, which so alledge and expound it. Theodoretus doth so alledge it. Heerof read before, pag. 39. 40. 1. Tim. 3. 16. *Dialog.* 1.

O Timothie keepe the depositum, auoiding the profane Nouelties of voices. *Græc.* ὦ Τιμόθεε τὴν παρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας. that is, O Timothie, keepe that which is committed to thee, and auoid profane and vaine bablings, &c. Heere first our Rhemists haue fondly set downe the Latin word *Depositum*, whereby is vnderstood the graces and gifts of Gods spirit committed to Timothie for the profit of Gods Church. Secondly, they vntruly translate, following their corrupt Latin, Noueltie of voices, whereas it is in the Greeke κενοφωνίας, vaine words; and not καινοφωνίας, nouelties of words. With the Greeke agree the Syrian translation, Gregorius Nazianzenus, Theophylactus, and the Greeke scholies which expound it thus: κενοφωνίας δὲ, τὰς ματαιολογίας, that is, vaine speeches. Cap. 6. 20. κατ' Εὐνομίανων. pag. 195.

Now

Philem.ve.16. Now not as a ſeruant, but for a ſeruant. *Grac.* ἀλλ' ὑπὲρ δοῦλον, that is, aboue a ſeruant. So is the Syrian tranſlation. Saint Hierom tranſlateth it, *ſed plus ſeruo*, that is, more than a ſeruant, as Eraſmus ſheweth. And the ſenſe of the place ſo requireth it: for he deſireth Philemon to receiue Oneſimus (whom he had won vnto Ieſus Chriſt) not now as a ſeruant, which he had bene before, but aboue a ſeruant, a beloued brother ſpecially to me, ſaith he, how much more then vnto thee, &c. And what a vaine contradiction there is in this Rhemiſh tranſlation: Not as a ſeruant, but for a ſeruant, let the Chriſtian reader conſider.

In Annotat.

Hebr.7.25. Whereby he is able to ſaue alſo for euer going by himſelfe to God. Here againe is the true reading thruſt out of the text into the margent, which is this, them that go, which agreeth with the Greeke, τοὺς προσερχομένους διὰ αὐτοῦ τῷ θεῷ, that is, thoſe that come (or go) vnto God by him. So is the Syrian tranſlation, ſo read Chryſoſtom, Theophylactus, and Euthymius. Eraſmus ſheweth that the moſt ancient Latin bookes had not *accedens*, but *accedentes*, that is, them that come. And Hentenius the Louanian doctor affirmeth in 8. of his copies to haue been *accedentes*. And ſo the ſenſe of the place requireth. Yet notwithſtanding al this, that which is a manifeſt and groſſe corruption keepeth poſſeſſion in the text, when the true reading is forced to ſtand without the dore in the margent. So againe in the 9. chap. verſ. 14. they haue thruſt the true reading agreeable to the Greeke confirmed by the Syrian tranſlation, Chryſoſtom, and the Greeke ſcholies into the margent: which alſo Hentenius ſheweth to haue beene in 7. of his copies, *emundabit*, ſhall clenſe: for the which ſome negligent writer did write *emundauit*, hath clenſed.

Hebr.11.8. By faith, he that is called Abraham obeied, *Grac.*: πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν. that is, By faith, Abraham being called, obeied. So is the Syrian tranſlation, Chryſoſtom and Theophilactus.

Ibidem. By faith Sara alſo hirſelfe being barren receiued vertue in conceiuing of ſeed, yea paſt the time of age: bicauſe ſhe beleeued, &c. *Grac.*: πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν ἔλαβεν σπέρματος, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν. that is, By faith Sara alſo receiued

ued

ued strength to conceiue seed, and past the time of age did beare a childe, because, &c. Here first they haue these words, Being barren, which are not in the Greeke. Secondly they haue foolishly and falsely translated this: receiued vertue in conceiuing of seed. For, receiued strength to conceiue seed. For although the Latin word *Virtus* do somtimes signifie power and strength, and answereth to the Greeke word δύναμις which is here vsed: yet in our English this word Vertue is not so vsed, but onely answereth to the other Greeke word ἀρετὴ. But more absurdly in the 18. of the Apoca. v. 3. they translate thus: Rich by the vertue of hir delicacies, *Gre.* ἐκ τῆς δυνάμεως τῆς τρυφῆς, that is by the power, greatnes or abundance of hir delicacies; Is not this fond and absurd to attribute vertue to the delicacies of the great whore of Babylon of whom S. Iohn speaketh? Thirdly, they haue omitted this, bare a childe, which is in the Greeke, wherevnto agree Chrysostom, Theophylactus and the Greeke scholies. And also the Syrian translation sauing that it hath those words, being barren.

And beneficence and communication do not forget, for with such hosts God is promerited. *Grec.* εὐαρεστεῖται θεὸς, that is, God is delighted, or well pleased. Here for the maintenance of their Merits, they translate, promerited: whereas the Greeke word signifieth to please or delight. And that God is pleased with the good works of his children is confessed: but that they merit and deserue any thing, that is (by reason of the corruption and imperfection of them) denied: with the Greeke agree the Syrian translation, Chrysostom, and the Greeke scholies. I omit to shew how obscurely and vnproperly they vse these words, Beneficence, Communication, and Hosts, the former two, for liberalitie and almes, the last for sacrifices. Where Communication is improperly vsed for almes: for that in our English tong it is vsed for conference of speech, and not for distribution of almes. That sentence we translate thus: To do good & to distribute forget not: for with such sacrifices God is pleased. Let the godlie and learned reader consider whether is the truer, apter, and plainer translation. Hebr. 13. 16.

You know my deerest brethren, and let euerie man, &c. Iames. 1. 19.

Grec.

Græc. ὥστε ἀδελφοί μου ἐσαι ταχὺς, ἐις τὸ ἀκοῦσαι &c. that is, Wherefore my deere brethren, let euery man be swift to heare. So is the Syrian translation, and the Greeke scholies. It seemeth the old translator did read ἐστι, for ὥστε, but falsely, and without sense.

Iames. 1. 25. He that hath looked in the law of perfect libertie. *Græc.* εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, that is, into the perfect law of libertie. So is the Syrian translation, and the Greeke scholies. Erasmus sheweth, that in one Latin copie it was, *in lege perfecta*. Hentenius sheweth, that in one Latin copie of his, it was *in legem perfectam*, that is, into the perfect law.

Cap. 2. 20. Is idle. In the margent they put, Dead, which is the true reading agreeing with the Greeke, with the Syrian translation, and fiue of Hentenius Latin copies.

Cap. 3. 5. Behold how much fire what a great wood it kindleth. *Græc.* ἰδοὺ, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει, that is, behold how great wood a little fire kindleth or burneth. In the margent they haue put this word, Little, which agreeth with the Greeke, and is confirmed by the Syrian translation, by S. Hierom, who vpon the 66. chapter of Esaie thus citeth this place: *Paruus ignis quam grandem succendit materiam*, that is, a little fire what a great deale of wood or matter it burneth. Beda also sheweth, that in some copies it was written, *modicus ignis*, that is, a little fire. The sense and circumstance of the place, and comparison which the Apostle vseth, requireth it to be so: that as a little fire burneth a great deale of stuffe, so the tong being but a little member braggeth of great things, and doth much mischiefe. Erasmus doth probably coniecture, that the interpretor did translate it, *Quantulus ignis*, the which an ignorant or negligent writer did alter into *Quantus*: and now by prescription the corruption possesseth the text, and the true reading is thrust out into the margent.

1. Pet. 2. 23. He deliuered himselfe to him that iudged him vniustly. *Græc.* παρεδίδου δὲ τῷ κρίνοντι δικαίως, that is, He committed (himselfe or his cause) to him that iudgeth iustly. So is the Syrian translation, and Oecumenius the Greeke scholiast. Augustine also *Tract. in Iohan.* 21. agreeth with the Greeke. Hereof read before, pag. 14.

Our

Our Lord command. In the margent they haue put this word, Rebuke, which is the true reading, agréeing with the Gréeke, ἐπιτιμήσαι σοὶ κύριος, that is, The Lord rebuke thée. So doth S. Hierom alledge it, *Increpet tibi Dominus*, and the Gréeke ſcholies ſo read it, as it is in the Gréeke. So is the Hebrew, Zachar. 3. 2. out of which S. Iude doth alledge it, יגער The Lord rebuke thée ſatan. In like maner, Matth. 8. 26. the old tranſlator hath tranſlated the ſame Gréeke word, ἐπετίμησεν, *Imperauit*, and our Rhemiſts, He commanded, whereas it ſhould be, He rebuked. Iude verſ. 9.

Hieron. apolog. aduerſus Ruffinum lib. 2. Epiphanium contra Gnoſtic. hæreſ. 26. doth alledge it as it is in the Greeke.

And theſe certes reprooue being iudged: but them ſaue, pulling out of the fire. And on other haue mercie in feare, hating alſo that which is carnall the ſpotted cote. *Grec.* καὶ οὓς μὲν ἐλέειτε διακρινόμενοι. οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἁρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. that is, And haue compaſſion on ſome in putting difference: and others ſaue with feare, pulling them out of the fire, and hate euen the garment ſpotted by the fleſh. With the Gréeke agrée the Gréeke ſcholies. Iude verſ. 22.

Bleſſed are they that waſh their ſtoles. *Grec.* μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ. that is, Bleſſed are they that kéepe his commandements. So readeth Arethas, and Cyprian *lib. 2. aduerſ. Iudæos, cap. 22.* Apocal. 22. 14.

A few places of manie, in which words and ſentences be omitted and want in the Rhemiſh Engliſh *tranſlation of the new Teſtament, and be expreſſed* in the Greeke, which is approoued to be true by ancient tranſlations, fathers, and other teſtimonies.

Heere I do firſt ſet downe the text of Scripture agreeable to the Greeke: and then ſhew what is omitted in the Rhemiſh tranſlation of the Papiſts: And laſtly I bring in witneſſes to confirme the Greeke, and confound the other.

Matth.5.22. He that is angrie with his brother vnaduiſedly, &c. Héere this word εἰκῆ, which may be tranſlated vnaduiſedly, or without cauſe, is left out. The ancient Syrian tranſlation hath it, retaining euen the very Greeke word εἰκῆ. Chryſoſtom, Euthymius, and Theophylactus alſo haue it. Baſil in his Morals doth ſo alledge it. So doth alſo Iuſtinus Martyr, Ζηνα καὶ σερηνα. pag.5.

In the ſame chapter, verſ. 44. theſe words be omitted: Bleſſe them that curſe you, which be in the Syrian tranſlation, in Chryſoſtom and Theophylactus.

Cap.6.12. In the end of the praier which our Sauiour Chriſt hath taught vs, be omitted theſe words: For thine is the kingdome, the power, and the glorie for euer. Which be in the Syrian tranſlation, in Chryſoſtom, and Theophylactus.

Cap.9.13. I came not to cal the righteous but ſinners to repentance: theſe words, εἰς μετάνοιαν, that is, to repentance, be omitted. Which be expreſſed in Chryſoſtom, Theophylactus. Iuſtinus Martyr, and Baſil do ſo alledge it: Hierom alſo ſo alledgeth it, *Sed peccatores ad pœnitentiam*. Hentenius the Louanian Doctor ſheweth, that he found them in two Latin copies. And in the 5. of Luke, verſ. 32. they in the Latin tranſlation, and their owne Engliſh, and therefore héere ought not to be omitted.

Apolog.2. p.140. Moral.op.o.& ooo κατ' ἐπιτομὴν ἐρωτ. Lib.2.aduerſus Pelagianos.

Cap.12.22. So that the blind and dum ſpake and ſawe: theſe words, blind & dum, are left out. Which be in the Syrian tranſlation, in Chryſoſtom, Theophylactus, and in S. Baſill in his Morals,

Morals, pp. λι. fol.19.

Jeſus ſaid vnto them, vnderſtand ye all theſe things: theſe wordes, Ieſus ſaid vnto them, be left out, which be in the Syrian tranſlation, in Chryſoſtom and Theophylactus. Matth.13.51.

This people draweth neere vnto me with their mouth, and honoreth me with their lips, &c. Theſe wordes, Draweth neere vnto me with their mouth, be omitted, which be not onely in all Greeke copies, but alſo in the place of Eſaie the prophet, cap.29.13. out of which it is alledged. They be alſo in Chryſoſtom, and Theophylactus. Cap.15.8.

So likewiſe ſhall mine heauenly father do vnto you, except ye forgiue from your harts, ech one to his brother their treſpaſſes. Theſe wordes, their treſpaſſes, be omitted, which be in the Syrian tranſlation, in Chryſoſtom, and Theophylactus. Cap.18.35.

Go ye alſo into my vineyard, and whatſoeuer is right yee ſhall receiue. Theſe laſt wordes: and whatſoeuer is right ye ſhall receiue, be omitted, which be in the Syrian tranſlation, in Chryſoſtom, and Theophylactus. Cap.20.7.

Theſe wordes left out, With my owne, which be in the Syrian tranſlation, in Chryſoſtom, Theophylactus, and Auguſtine *Sermone 59. de verbis Domini.* Ibid.verſ.15.

Theſe wordes following be twiſe omitted: Be baptiſed with the baptiſme that I ſhall be baptiſed: Which be extant in the Syrian tranſlation, in Origen, Chryſoſtom, and Theophylactus. And in Mark.10.39. where this ſtory is rehearſed, in their owne tranſlation be expreſſed. Cap.20.22.

All this ſentence following left out: Verily I ſay vnto you, it ſhall be eaſier for Sodom and Gomorrha at the day of iudgement than for that citie. Which is in the Syrian tranſlation, Theophylactus, and in Matthew 10.15. Mark.6.11.

And againe he ſent vnto them another ſeruant, and at him they caſt ſtones: theſe wordes, caſt ſtones, omitted, which be in the Syrian tranſlation and Theophylactus. Cap.12.4.

And when they lead you, and deliuer you vp, take no thought afore, neither premeditate what ye ſhall ſay. Theſe wordes, neither præmeditate, omitted, which be in the Syrian tranſlation and Theophylactus. Cap.13.11.

Moreouer, when ye ſhall ſee the abomination of deſolation (ſpoken Ibid.verſ.14.

(ſpoken of by Daniel the prophet) ſtanding, &c. Theſe words, ſpoken of by Daniel the prophet, be left out, which be in the Syrian tranſlation, in Theophylactus, and are expreſſed in Matth. 24. 15. where the ſame matter is rehearſed.

Mark. 14. 70. Surely thou art one of them: for thou art of Galile, and thy ſpeech is like. Theſe words: and thy ſpeech is like, are omitted, which be in the Syrian tranſlation, and in Theophylactus.

Luke 4. 8. But Jeſus anſwered him and ſaid: Hence from me ſatan, for it is written &c. Theſe words: Hence from me Satan, be omitted, which be in Theophylactus and the 4. of Mathew.

Ibid. verſ. 41. Thou art the Chriſt the ſonne of God, Theſe words, the Chriſt, omitted, which be expreſſed in the Syrian tranſlation and in Theophylactus.

Cap. 6. 10. And his hand was reſtored whole as the other. As the other, omitted, which be in the Syrian tranſlation and Theophylactus.

Cap. 8. 48. Daughter be of good comfort, thy faith hath made thée whole. Theſe words, Be of good comfort, omitted, which be in the Syrian tranſlation and Theophylactus.

Cap. 9. 54. That fire come downe from Heauen and conſume them as Helias did. Theſe words, as Helias did, omitted in the text, and thruſt into the margent, which be in the Syrian tranſlation, in Theophylactus, and in S. Baſill in his morals.

Luke 11. 2. In the praier of our Lord Jeſus Chriſt all theſe words following be omitted: Our, which art in heauen, thy will be done in earth as it is in heauen, but deliuer vs from euill. Which be all in the Syrian tranſlation, in Theophylactus, Euthymius, yea and ſome Latin copies.

Vide ſupra, pag. 15.

Ibid. verſ. 44. Woe be vnto you Scribes, and Phariſies Hypocrits. Theſe words: Scribes, Phariſies Hypocrites, omitted, which be in the Syrian tranſlation and Theophylactus.

Cap. 23. 23. And the voices of them, and of the high Prieſts preuailed, &c. Theſe words: and of the high Prieſts, omitted, which be in the Syrian tranſlation, and Theophylactus.

It may ſéeme that our Rhemiſts were glad that theſe words were in the Latin left out, that the ſimple people might not knowe, that the voices of the high Prieſts preuailed

led to the crucifying of Iesus Christ: the which if they did, they might gather that the high Priest of Rome may not onely erre, but also seeke to crucifie Iesus Christ in his members, as he dayly doth.

Therefore the Iewes did persecute Iesus, and sought to slea him, bicause he had done these things on the Sabboth day. These words, and sought to slea him, be omitted, which be in the Syrian translation, and in Theophylactus. Iohn.5.16.

And the bread that I will giue is my flesh, which I will giue for the life of the world. These words, which I will giue, be left out, but be expressed in the Syrian translation, and in Theophylactus. Cap.6.51.

Iesus shewed himselfe againe to his disciples at the Sea of Tyberias. These words, to his disciples, be omitted, but be extant in the Syrian translation, in Chrysostom, and in some copies of the old Latin translation. Hentenius of Louaine confesseth that they were in 4. of his copies. Cap.21.1.

Send therefore to Ioppa, and call for Simon whose surname is Peter, (he is lodged in the house of Simon a tanner by the sea side) who when he commeth shall speake vnto thee. These last words, who when he commeth shall speake vnto thee, be omitted, which be in the Syrian and Arabian translations, in Chrysostom, and in the Greeke scholies. Act.10.32.

Not to all the people, but vnto the witnesses chosen before of God. These words, vnto the witnesses chosen before of God, be omitted, which be in the Syrian and Arabian translations, in Chrysostom, in Oecumenius, the Greeke Scholiast, and in those copies of their owne Latin translation, which I haue seene, as namely in the Bible printed by Plantine at Antwerp 1567. Act.10.41.

These words following be omitted: Saying, ye must be circumcised and keepe the Law. Which be expressed in the Syrian and Arabian translations, in Chrysostom, and in Oecumenius the Greeke scholiast. Cap.15.24.

But bade them farewell saying, I must néeds keepe this feast that commeth at Ierusalem. These words: I must needes keepe this feast that cómeth at Ierusalem, omitted, which be in the Syrian and Arabian translations, in Chrysostom, and Oecumenius the Greeke scholiaste. Cap.18.21.

The

Cap.20.15. The next day we arriued at Samos and taried at Trogillium, &c. These words, and taried at Trogillium, be omitted, which be extant in the Syrian and Arabian translations, in Chryſoſtom, and in Oecumenius.

Act.24.27. He hoped alſo that money ſhould haue bene giuen him of Paul, that he might loſe him. These words, that he might looſe him, omitted, which be in the Arabian translation, in Chryſoſtom and Oecumenius.

Cap.25.7. Laid many and greeuous complaints against Paul: these words, against Paul, omitted: in the Syrian and Arabian translations it is, against him. In Chryſoſtom and Oecumenius the name of Paul is expreſſed.

Cap.25.16. It is not the maner of the Romaines for fauor to deliuer any man to the death: to the death, be omitted, which be in the Syrian and Arabian translations, in Chryſoſtom and Oecumenius the Greeke ſcholiaſt.

Rom.11.6. All this omitted: but if it be of works it is no more grace, or elſe were worke no more worke. Which is in the Syrian translation, in Chryſoſtom, in Theophylactus, and in the Greeke ſcholies.

Cap.14.6. All this omitted. and he that obſerueth not the day, obſerueth it not to the Lord. Which is in the Syrian translation, in Chryſoſtom, Theophylactus, and in Photius the *op. vſ.* fol.21. Greeke ſcholiaſt. S. Baſill alſo in his Morals doth ſo alleage it.

Rom.15.29. I ſhall come to you with abundance of the bleſſing of the Goſpell of Chriſt. These words, of the Goſpell, be omitted, which are in the Syrian translation, in Chryſoſtom, Theophylactus, and the Greeke ſcholies.

1.Cor.5.7. For Chriſt our paſſeouer is ſacrificed for vs. These words, for vs, be omitted, which be in the Syrian translation, in Theodoretus alledging this place *dialog.* 2. and in the *Pag.*166. Greeke ſcholies.

Cap.11.19. There muſt be hereſies among you. These words, among you, omitted, which be in the Syrian translation, in Chryſoſtom and the Greeke ſcholies.

Cap.15.54. These words omitted. So when this corruptible hath put on incorruption. Which be in the Syrian translation, in Chryſoſtom, in Theophylactus, in the Greeke ſcholies, in Auguſtine,

Augustine, *Serm.*43. *in Ioannem & alibi*. And Hentenius of Louaine sheweth them to haue bene in one Latin copie.

I was a fole to boast my selfe, &c. These words, to boast my selfe, be omitted, which be in the Syrian translation, in Chrysostom, in Theophylactus, and the Greeke scholies. 2.Cor.12.11.

εἰ δὲ υἱὸς, καὶ κληρονόμος διὰ θεοῦ διὰ χριστοῦ. that is, If a sonne, an heire also of God by Christ. Which they translate thus: and if a sonne, an heire also by God. Heere these words by Christ be omitted, and the other falsely translated, by God, for, of God. With the Greeke agree the Syrian translation, Chrysostom, Hierom, and the Greeke scholies. Galat.4.7.

If any faithfull man, or faithfull woman haue widowes. These words, or faithfull woman, be omitted: which be in the Syrian translation, in Chrysostom, Theophylactus, Ambrose, and the Greeke scholies which so expound it, καλῶς τὸ, πιστὸς ἢ πιστή. that is, Well is this put, faithfull man or faithfull woman. 1.Tim.5.16.

Thou art a priest for euer after the order of Melchisedec. These words, after the order of Melchisedec, be left out, which be in the Syrian translation, in Chrysostom, in Theophylactus, and in the Greeke scholies. Hebr.7.21.

All this omitted: which on their part is euill spoken of, but on your part is glorified. Which is in Cyprian, *lib.*4. *epist.*6. and in Oecumenius the Greeke scholiast. 1.Pet.4.14.

These words omitted: I haue written vnto you fathers bicause you haue known him that is from the beginning. Which be in the Syrian translation, in the Greeke scholies, in Augustine, and Erasmus sheweth that he found them in some ancient Latin copies. 1.Iohn.2.14.

Many mo places there be wherein words and sentences be omitted in this Rhemish English translation: but these shall suffice to shew the corruption and imperfection of it. And as I said before, let the Christian Reader consider whether he is to beleeue the originall text of the Greek, confirmed and approoued by these good and faithfull witnesses whom I haue produced: or the corrupt streame, and myrie puddle of this translation, which often dissenteth from the ancient copies of the Latin which they pretend and professe to follow.

Superfluities in the Rhemish English translation, *vz.* Words and sentences abounding in the said *translation, which are not in the Greeke: which is* approoued as before by sundry good and *sufficient witnesses.*

Matth.7.21. These words added: He shal enter into the kingdome of heauen: which be not in the Syrian translation, nor in Chrysostom, nor in Theophylactus, nor in Basil who often alledgeth it, morall ορ ζ. & in Asc. ορ κατὰ πλάτος: nor in Hierom, as Erasmus sheweth.

Mar.2.16. Your maister, added: which be not in the Syrian translation, nor in Theophylactus. And Hentenius sheweth not to haue béene in sixe of his Latin copies.

Luke.4.19. These words added: and the day of retribution, which be not in the Syrian translation, nor in Theophylactus, nor in Hierom citing this place as Erasmus sheweth.

Cap.19.32. These words added, the colte standing, which be not in the Syrian translation, nor in Theophylactus.

Cap.24.43. In the Rhemish translation it is thus: And when he had eaten before, taking the remaines he gaue to them. In Gréek καὶ λαβὼν ἐνάπιον αὐτῶν ἔφαγεν. that is, And he taking it did eate before them. Whereunto agrée the Syrian translation and Theophylactus.

Act.2.43. These words added: In Hierusalem, and there was great feare in all, which are not in the Syrian translation, sauing that Hierusalem is expressed, whereunto agréeth the Arabian translation. They are omitted also in Chrysostom and in Oecumenius the Gréeke scholiast

Cap.5.15. These words added: and they all might be deliuered from their infirmities, which are not in the Syrian translation, nor in Oecumenius the Gréeke scholiast, nor in some Latin copies as Erasmus sheweth, and Hentenius noteth them not to haue béene in 5. of his Latin copies.

Cap.15.34. These words added: and Iudas departed alone, which be not in the Syrian translation, nor in the Arabian, nor in Oecumenius, and Hentenius sheweth them to haue béene omitted in 7. of his Latin copies.

These

These words added: commanding them to keepe the precepts of the Apostles and the ancients, which be not in the Syrian nor Arabian translations, nor in Oecumenius the Greek scholiast, nor in fower of Hentenius Latin copies: they be taken out of the next chapter, vers. 4. Cap.15.41.

These words added: interposing the name of our Lord Iesus, which are not in the Syrian nor Arabian translations, nor in Oecumenius the Greeke scholiast, nor in some Latin copies as Erasmus sheweth. Act.18.4.

All this added: for he feared that perhaps the Iewes might take him away, and kill him, & himselfe afterward should susteine reproch, as though he would haue taken money, which is not in the Syrian nor Arabian translations, nor in Chrysostom, nor in Oecumenius, and Hentenius confesseth not to haue beene in 9. of his Latin copies: frier Lyra also auoucheth not to haue beene in the truest Latin books. Cap.23.25.

And vowes, added: which is not in the Syrian translation, nor in the Arabian, nor in Oecumenius the Greeke scholiast. Cap.24.17.

To him, added: which is not in the Syrian translation, nor in Chrysostom in Greeke printed at Uerona, nor in the Greeke scholies, nor in two of Hentenius Latin copies. Rom.1.3.

All this added: according to the purpose of the grace of God, which is not in the Syrian translation, nor in two of Hentenius Latin copies, nor in the Greeke scholies. Cap.4.5.

This added: as the starres of heauen, and the sand of the sea, which is not in the Syrian translation, nor in Chrysostom, nor in Theophylactus, nor in Ambrose, nor in the Greeke scholies, nor in 7. of Hentenius Latin copies, nor in an old Latin booke which Iohn Colete lent Erasmus out of the library of Poules. Cap.4.18.

All this added: and hir that hath not obteined mercy, hauing obteined mercy, which is not in the Syrian translation, nor in Chrysostom, nor in Ambrose, nor in Origen, nor in Theophylactus, nor in the Greeke scholies, nor in Augustine, *lib.22.contra Faustum cap.29.* nor Ambrose vpon this place. Cap.9.25.

1.Cor.15.23. This word added, Beleeued, which is not in the Syrian translation, nor in Chrysostom, nor in the Greeke scholies, nor in 2. of Hentenius Latin copies.

Colos.3.25. With God, added: which is not in the Syrian translation, nor in the Greeke scholies, nor in one of Hentenius copies.

1.Thes.4.1. These words added, as you do walke, which be not in the Syrian translation, nor in Chrysostom, nor in Theophylactus, nor in the Greeke scholies.

1.Timoth.6.9. Of the diuell, added: which is not in the Syrian translation, nor in Basill alledging it in his Morals, *op. mu.* nor in the Greeke scholies, nor in Ambrose.

Tit.2.1. Our Sauior, added, or rather in the Latin the word *Salutaris*, agreeing with the Greeke σωτηρος, was changed into *Saluatoris*. For Hentenius the Doctor of Louaine sheweth, that in two of his copies it was *Salutaris*. With the Greeke agree the Syrian translation, Chrysostom, Theophylactus, and the Greeke scholies.

Iames.3.17. These words added, consenting to the good: which be not in the Syrian translation, nor in Oecumenius the Greeke scholiast, nor in 4. of Hentenius Latin copies, nor in an old Latin copie which Erasmus had.

1.Pet.1.8. And beleeuing, added: which is not in the Syrian translation, nor in Oecumenius, nor in one of Hentenius Latin copies.

1.Pet.3.22. All this added, Swallowing death, that we might be made heires of life euerlasting: which is not in the Syrian translation, nor in the Greeke scholies.

1.Pet.5.2. According to God, added: which is not in the Syrian translation, nor in Oecumenius the Greeke scholiast.

1.Ioh.1.4. This added, That you may reioice: which is not in the Syrian translation, nor in Oecumenius, nor in two of Hentenius Latin copies, nor in an old Latin copie of Constance which Erasmus had.

1.Ioh.5.9. This added, Which is greater: which is not in the Syrian translation, nor in Oecumenius.

Ibid.vers.20. God, added: which is not in the Syrian translation, nor in Hilarius *lib.6. de Trinitate*, nor in Augustine *lib.1.de Trinitate, cap.6.* nor in Hierom *in Esaiæ, cap.65.*

This

This added, In the comming of our Lord Iesus Christ: which is not in the Greeke scholies, nor in 3. of Henrenius Latin copies, nor in the Latin booke of Constance, which Erasmus had. Iudæ vers. 14.

This added, In Latin hauing the name exterminans: which is not in Arethas. And it is most manifest to haue been added by the Latin translator, wherewith Laurentius Valla not without cause findeth fault. Apocal. 9. 11.

By these places which I haue set downe, it may sufficiently appeare, that the Latin bookes of the new Testament, as they were very diuers and corrupt in S. Hieroms daies, as by his complaint before alledged it is euident: euen so they be now. For the right reformation whereof, we ought to returne to the originall fountaine of the Greeke, as S. Hierom before alledged doth exhort vs: and as he, Erasmus, Valla, and others haue indeuored to do. *Præfatio in Iosue.* Pag. 3. Pag. 6.

Strange words, and affected phrases, which the Iesuits in their Latin translation of the English Testament haue without need vsed, as it may seeme for these causes:

First, to shew their fine eloquence, and thereby to moone their simple readers and hearers to admire them, who commonly haue in admiration such strange things as they do not vnderstand.

Secondly, to make the Scripture darke, and hard to be vnderstood of the vnlearned people, and so to deprive them of that profit and comfort which they might receiue by it.

And lastly, for that they would as much dissent, and as little agree with vs, as they might.

Matt. 1, 19 Dismisse hir, *for* put away.
2, 2 Adore, *for* worship.
16 Deluded.
3, 1 Desert.
5, 30 Scandalize.
6, 11 Supersubstantiall.
8, 12 Exterior darknes.
10, 8 Gratis, *for* freely.
12, 4 Loaues of proposition.
19, 13 Impose his hands.
24, 14 Consummation, *for* end.
27 Aduent.
26, 2 Pasche.
17 Day of azymes.
27, 6 Corbona.
59 Syndon.
60 Monument.
62 Parasceue.

Explicated

Mark. 4,34 Explicated.
7,21 Auarices, impudicities.
9,19 Incredulous.
49 Victime.
12,33 Holocausts.
14,14 Refertorie.
36 Transferre.
38 Infirme.
16,14 Exprobrated.
Luke 1, 14 Exultation.
58 Congratulate.
69 Erected.
78 The orient from an high.
79 To illuminate.
3,14 Calumniate.
5,33 Make obsecrations.
6,48 Inundation.
7,34 A gurmander.
9,31 Decease.
10,1 Designed.
35 Superrogate.
12,58 Exactor.
Iohn 8, 46 Argue me of sinne.
12,40 Indurated their hart.
14,16 Paraclete.
18,1 The torrent Cedron.
28 Contaminated.
Acts 1, 7 Times or moments.
9 He was eleuated.
25 Hath preuaricated.
2,37 Were compunct in hart.
7,19 Circumuenting our stocke. expose their chil-
59 Inuocating. dren.
8,12 Euangelizing.
9,21 Expugned those that innocated this name.
Acts 10,10 Excesse of mind.
11,26 Conuersed there in the Church.
13,8 Auerte the proconsull.
45 Contradicted those things.

Immolated

Acts. 15,29 Immolated to idols.
17,3 Insinuating.
21,28 Violated this holy place.
22,3 An emulator of the Law.
4 Deliuering into custodies.
23,1 Haue conuersed before God.
Rom. 1,27 Working turpitude.
31 Detractions, odible to God.
2 ,3 Longanimitie, benignitie.
23 Preuarication of the Law.
26 If then the prepuce keepe the Iustices of the (Law.
4, 5 Impious.
6, 5 Complanted to the Similitude.
8,18 Condigne to the glorie.
28 All things operiate vnto good.
9,18 Indurate.
21 Vnto contumelie.
11,11 Emulate them.
12,1 A liuing host.
1. *Cor.* 3, 9 Gods coadiutors.
2,10 Yea the profundities of God.
4, 9 Deputed to death.
4,15 Tenne thousand pedagoges.
5, 7 As ye are azimes, for our pasche Christ is immolated.
6, 3 Secular things.
18 He that doth fornicate.
7,22 Is the franchised of our Lord.
9,13 Participate with the altar.
22 Do we emulate our Lord.
11,24 Commemoration of me.
14,12 Be emulators of spirits.
15,8 Of an Abortiue.
2. *Cor.* 1,12 Haue conuersed in this world.
2,17 Adulterating the word of God.
4, 4 Illumination of the Gospell.
6,13 Be you also dilated.
7, 1 Inquination of the flesh.
11,28 My daily instance.

Expugned

Galat. 1, 13 Expugned it,
3, 1 Was proscribed.
5, 4 Euacuated from Christ.
21 Ebrieties, commessations.
6, 1 Preoccupated in any fault.
10 Domesticals of faith.
Ephes. 1, 3 In cœlestials.
14 To the redemption of acquisition.
18 Eies of your hart illuminated.
2, 14 Euacuating the law.
3 6 Coheires and concorporate and compartici- (pant.
9 To the prefinition of worlds.
4, 19 To impudicitie, vnto the operation of all vncleannes, vnto auarice.
30 Contristate not the spirit.
Philip. 2, 7 He exinanited himselfe.
17 If I be immolated. congratulate with you all.
3, 6 According to emulation. conuersing without blame.
9 Configurated to his death.
14 Supernall vocation.
1. *Thess.* 2, 5 In the word of adulation.
4, 15 In the aduent of our Lord.
5, 1 Moments.
1. *Tim.* 1, 9 To the wicked and contaminate.
3, 6 Not a Neophyte.
11 Not detracting.
6, 20 Keepe the depositum.
2. *Tim.* 1, 6 That thou resuscitate the grace of God.
9 Secular times.
10 By the illumination of our Sauiour. illuminated life.
15 Be auerted from me.
4, 6 Time of my resolution.
Hebr. 2, 10 To consummate the author of their saluation.
17 That he might repropitiate the Sinnes of the people.
3, 12 Be obdurate with the fallacie of Sinne.
13 That none of you obdurate your harts as in the

the exacerbation.

Hebr. 5,11 Inexplicable to vtter.
6,17 He interposed an oth.
20 Where Iesus the precursor for vs.
7,15 Of life indissoluble.
9, 2 Proposition of Loaues.
17 Whiles he that tested liueth.
28 To exhaust the sinnes of many.
10,6 Holocausts and for sinne did not please thee.
35 Which hath a great remuneration.
11,30 By circuiting seuen daies.
12,4 Repugning against sinne.
13,16 And beneficence and communication do not forget, for with such hosts God is promerited.
Iames. 4,11 Detract not one from an other.
1. *Pet.* 3,16 Which Caluminate your good conuersation.
2. *Pet.* 2, 5 Originall world. Bringing in the deluge vpon the world of the impious.
13 Coinquinations, delicacies.
3,15 The Longanimitie of our Lord.
1. *Iohn.* 1, 5 This is the Annuntiation which.
Iude ve. 14 Impious, impietie, impiously.
Apoc. 1,10 Dominicall day.
13 Vested in a princely garment.
16,15 See his turpitude.

These be the fine words wherewith our fine Iesuites haue sought to beautifie this there translation, of which I may say as S. Hierom sometimes said. *Rogo quæ sunt hæc portenta Verborum?* that is, I pray thee what monstrous words be these? And as Demosthenes said, these be not ῥήματα but θαύματα, not words but wonders. This is not to obey the wise counsell of Gregorie Nazianzene who saith: ἴχνη τῶν συνηθεστάτων ῥημάτων. that is, vse natiue and common words. Nor to dow the office of a good interpretor, whose dutie is as S. Hierom saith, *Non quo ipse disertus appareat, &c.* Not that he should seeme to be eloquent himselfe, but to make him that readeth it, so to vnderstand it, as he that write it.

Hieron. lib. 1. aduersus Iouinian.

Nazianzen. de modest. seruanda in disput.

Hieron. ad Marcellam, tom. 4.

To the Christian Reader.

WHereas I did not purpose to make a full answeare to the Rhemists *whole preface, which I hope hereafter will be performed by some other: I haue thought good to set downe here a few places out of the holy scriptures, and ancient godly fathers, partly to oppose for an answeare to the first part of their said preface, wherein they goe about to shew, that it is neither necessarie nor profitable to haue the holy Scriptures in Vulgar languages to be read and heard of all people: and partly to stir vp them that be godly and faithfull, to the dayly diligent and reuerent reading of them, that they may thereby dayly more and more increase in the true knowledge and feare of God. If thou good Christian reader receiue any benefite and comfort by these my poore and simple labors, commend me to God in thy faithfull praiers.*

Iohn 5.39.

Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

Certaine places of Scripture, to shew how requisite and profitable it is, for all men diligently and reuerently to read and heare the word of GOD.

HEare, O Israell, the Lord our God is Lord only. And thou shalt loue the Lord thy God with al thine hart, and with all thy soule, and with all thy might. And these words which I command thee this day, shall be in thine hart, and thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou sittest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp. And thou shalt binde them for a signe vpon thine hand, and they shal be Deut. 6.4. & 11.19.

as frontlets betweene thine eies. Also thou shalt write them vpon the posts of thine house, and vpon thy gates.

Deut.17.18. And when the king shall sit vpon the throne of his kingdome, then shall he write him this Law repeated in a booke by the priests of the Leuites. And it shall be with him, and he shall read therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the words of this Law, and these ordinances for to do them. That his hart be not lifted vp aboue his brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his daies in his kingdome, He and his sonnes in the middest of Israell.

Iosue 1.6. Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maist obserue and do according to all that is written therein. For then shalt thou make thy way prosperous, and then shalt thou haue good successe.

Psalm.1.1. Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull. But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

Psalm.19.7. The Law of the Lord is perfect conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the Simple. The statutes of the Lord are right and reioice the hart: the commandement of the Lord is pure, and giueth light vnto the eies. The feare of Lord is cleane and endureth for euer: the iudgements of the Lord are truth: they are righteous altogither, & more to be desired than gold: sweeter also than hony, and the hony combe. Moreouer by them is thy seruant made circumspect, and in keeping of them there is great reward.

Psal.119.9. Wherewith shall a yong man redresse his way? in taking heed thereto according to thy word.

Ibid.vers.130. The entrance into thy words sheweth light, and giueth vnderstanding to the Simple.

Ibid.vers.155. Saluation is far from the wicked, bicause they seeke not thy statutes.

Esai.8.20. To the Law and to the testimonie, if they speake not according to this word: it is bicause there is no light in them.

Lo

Lo, they haue reiected the word of the Lord, and what wisedome is in them? Hierem.8.9.

Thus saith the Lord, for three transgressions of Iudah, and for fower, I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them to erre, after the which their fathers haue walked. Amos 2.4.

Then Iesus answered & said vnto the Sadducees, ye are deceiued, not knowing the scriptures, nor the power of God. Matt.22.29.

Wo be to you Scribes, & Pharisies, Hipocrits, because ye shut vp the kingdom of heauen before men: for ye your selues go not in, neither suffer ye them that would enter, to com in. Matt.23.13.

Wo be to you interpreters of the Law: for ye haue taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbad. Luke 11.52.

Whatsoeuer things were written aforetime, are written for our learning, that we through pacience and comfort of the Scriptures might haue hope. Rom.15.4.

Let the word of Christ dwell in you plentiously in all wisedome, teaching and admonishing your owne selues in psalmes, and hymnes, and spirituall songs, &c. Colos.3.16.

But continue thou in the things which thou hast learned, and art persuaded thereof, knowing of whom thou hast learned them: and that thou hast known the holy Scriptures of a child, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus. For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct, and to instruct in righteousnes, that the man of God may be absolute, being made perfect vnto all good works. 2.Tim.3.14.

These were also more noble men than they which were at Thessalonica, which receiued the word with al readines, & searched the Scriptures daily, whether those things were so. Act.17.11.

As new borne babes desire the sincere milke of the word, that ye may grow thereby. 1.Pet.2.2.

We haue also a most sure word of the Prophets, to the which ye do well that ye take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day star arise in your harts. 2.Pet.1.19. Vide Ioh.5.3 & Act.8.28.

Out of the first part of the third Homilie of S. Iohn Chrysostom, vpon the parable of the rich *Glutton and poore Lazarus, written by* Saint Luke, Cap. 16.

THerfore I dw often forethew you manie daies before the Argument wherof I will intreat, that on the daies which be betwixt, you taking the booke, and weying & considering the sum of the matter, after you vnderstand what hath alreadie bæne said, and what remaineth to be said, you may the better prepare your mind to heare that which after shall be intreated of. Therfore I dw alwaies exhort you, and will not cease to exhort you, that you would not onelie marke the things which are hære spoken, but also when you are in your houses, you would continually giue your selues to the reading of the holie scriptures. The which thing I cease not to inculcate and beat into them who priuatlie haue companie with me. Neither let anie man saie to me (for they be cold and vaine words, and ought altogither to be contemned) I am troubled with worldlie matters, I haue in hand publike affaires, I exercise an Art and occupation, I haue a wife and bring vp children, I haue care of familie, I am a worldlie man, it is not my duetie to read the scriptures: but theirs who haue left the world, who dwell in the toppe of the mountaines and lead such a continent life. What saiest thou O man? is it not thy part to read and study the scriptures, because thou art troubled with manie cares? yea it rather belongeth to thæ than to them: for they dw not so much nëd the helpe & defence of the scriptures as you dw, who are tolled as it were in the middest of the waues of worldlie affaires. For solitarie men being frë from the court and courtlie causes, hauing their cottages in the wildernesse, and keeping companie with none, but in that quietnesse with much securitie dw liue a studious and diuine life, and as it were resting on the hauen, dw liue verie safelie:

safelie: But we on the contrarie part tossed as it were on the middest of the sea, and falling will we nill we, into sundrie sinnes, haue alwaies need of continuall solace and comfort of the scriptures. They sit far from the conflict, and therefore receiue not manie wounds: But thou that standest alwaies in the front of the battle, and receiuest manie strokes, hast more need of remedie. For as much as thy wife prouoketh thee, thy sonne greeueth thee, and mooueth thee to anger, thy enimie laieth wait for thee, thy friend enuieth thee, thy neighbour contendeth with thee, thy fellow supplanteth thee, the iudge often threateneth thee, pouertie troubleth thee, the losse of some of thy familie maketh thee to lament, prosperitie puffeth thee vp, and aduersitie beateth and prostrateth thee downe: Beesides seeing that sundrie occasions, yea and necessities of cares, troubles, sorrow, vexations, & feare do on euerie side compasse thee, and innumerable darts do on euerie part flie vpon thee, thou hast need continuallie to receiue armor from the holie scriptures. Know therefore that thou art in the middest of snares, and walkest on the pinacles of the citie: for the concupiscence, of the flesh do more vehementlie and sharpelie inuad them which liue in the continuall companie of the people: whom both the faire face, and beautifull bodie by the eies catcheth, & filthie talke with artificiall & sweet songs by the eares mooueth, and manie times ouercommeth. But what do I speake of these things? That which is more vile than anie of these, euen the odour of ointments, which smelleth from wicked women liuing in stewes and seeking filthie lucre often inueigleth many, & leadeth them captiue. Seeing therefore there be so manie things that do assault our soules, we stand the more in need of those diuine remedies, that we may both heale the wounds receiued, & repell those that afterward shall be inflicted, and by the continual reading of the scriptures extinguish the fiery darts of the diuell. For it cannot be, I saie it cannot be, that anie man can obtaine saluation although we be continuallie partakers of this diuine medicine. But if we be dailie wounded, and be destitute of remedie, what hope can we haue of life or saluation. Dost thou not see Ironsmithes, Goldsmithes, and Siluersmithes, and all those that occupie anie handie craft, how Eccles. 9.

how they alwaies haue readie & kepe whole all the instruments of their art, although famine pinch them, and pouertie afflict them, rather desiring to sustaine anie aduersitie, than to sell anie of the instruments of their occupation, and by the monie thereof to be nourished: Yea and many times they will rather take vpon vsurie, than put in pawne and pledge the smallest of their toles, and this they do not without iust cause: for they know that if they be sold, their art is altogither vnprofitable to them, and that the substance of their profit is lost: but if they retaine and kepe them, it may be that by exercising continuallie their occupation, at the last by progresse of time they may discharge their debt. But if they do sell their instruments to other before their debt be discharged, there remaineth no meanes to helpe their hunger, and ease their pouertie. Euen after the same sort ought we to be minded and affected: for as the hammer, the punch and the tongs, are instruments to them, so the bookes of the Apostles and Prophets and all the holie Scripture which commeth by diuine inspiration, & is verie profitable, are instruments to vs. And as they by those their instruments do worke and finish that which they take in hand: euen so we also by these our instruments do forme and frame our soule, and when it is depraued, we amend it, and when it is corrupted, we correct and renew it. And they herein onelie do vse their art to adde a forme to things, for they cannot alter and change the matter and substance of vessels, as to make Gold of Siluer, but they do onlie make the forme and fashion of things. But thou maist not onlie do that, but more to: for thou maist of a wodden at the last make a golden vessel, as Paul witnesseth, writing in this manner, 2. Tim. 2. In a great house are not onelie vessels of gold and of siluer, but also of wood and of earth, some for honor, and some for dishonor. If a man purge him from these, he shall be a vessell vnto honor, sanctified and made meete for the Lord, and prepared vnto all good works. Therefore let vs not neglect to prepare and get vs those diuine bookes, lest we in things touching our life be wounded. Neither let vs hide and dig gold in the ground for vs, but let vs hide to our selues the treasures of those spirituall bookes. Indeed gold when it most increaseth,

creaſeth, it moſt deceiueth them that poſſeſſe it: but theſe diuine bookes being repoſed and kept do greatlie profit thoſe that haue them. For euen as where the kings armor and munition is repoſed and laid, although there be none that haue the ouerſight of it, yet it cauſeth much ſafetie & defence to them that dwell there, whileſt neither open theefe, nor priuie piker, nor anie wicked perſon dare aſſault the houſe: euen ſo whereſoeuer thoſe ſpirituall bookes be, from thence all diuelliſh power is expelled, and to them that dwell there much comfort and conſolation is added. For euen the verie ſight of thoſe bookes maketh vs more ſlacke and slouthfull to ſinne, for whether we haue attempted anie thing which is prohibited and forbidden vs, and therewith haue polluted our ſelues, whē we returne home, & behold thoſe holie bookes, our conſcience doth more ſharplie condemne vs, and we are therby warned and admoniſhed from committing the ſame againe: or whether we perſiſt in holines we are made by thoſe books more firme and conſtant: for aſſoone as one hath touched the Goſpell, by and by he frameth his minde, and withdraweth it from worldly matters, and that onely by the ſight thereof. But if diligent reading be ioined thereto, the ſoule being occupied in thoſe holy and diuine myſteries, is purged and purified, for as much as God ſpeaketh to it by the Scriptures. But what then (ſay they) if we vnderſtand not the matters which are conteined in the ſcriptures? Yes verily although thou vnderſtand not that which is ſecret and obſcure, yet euen by the reading thou maiſt get much godlines: and yet it cannot be that thou ſhouldeſt equally and alike be ignorant of all. For the gracious ſpirit of God hath ſo diſpoſed and tempered the Scriptures, that euen publicanes, fiſhers, tentmakers, ſhepheards, apoſtles, and ſimple and vnlearned men might by them be ſaued, that no ſimple or vnlearned man ſhould flie to this excuſe of difficultie and hardnes, ſeeing that the thing which in thoſe diuine books be vttered, are ſo eaſie for all men, that euen craftſmen, ſeruants, women, and thoſe that be moſt void of learning may not a little profit euen by the hearing of them read. For they whom God from the beginning vouchſafed to indue with his ſpirit of grace, did not write and compoſe

theſe

these bookes for vaine glory as did the ethnicks, but for the saluation of those which should heare them. For those prophane Philosophers, eloquent Orators, and fine Rhetoritians, when they did write bookes, did not seeke what was most for the publike profit of the people: but onely had a regard hereto and studied for this, euen to be in admiration, and therefore albeit they vttered any thing that was profitable, yet they did couer and hide it in the darknes of their wisdom which they much vsed. But the Apostles and Prophets did al things contrary, for they vttered things in cleare and manifest maner, and opened them to all men, being as it were the common teachers of the world, that euery man might learne the things that are set forth by the onely reading thereof. And this the prophet foreshewed before saieng,
Ierem. 31. They all shall be taught of God, & euery one shall not say to to his neighbor, know God, for al shal know me frō the least of them to the greatest of them. And S. Paul saith, 1. Cor. 2. And I brethren when I came to you, came not in glorious nes of words or of wisdom, shewing to you the mysteries of God. And againe: My words and preaching were not in the faire intic ing speech of mans wisedome: but in the plaine euidence of spirituall power. And againe: We speake (saith he) the wisedome not of this world, nor of the princes of this world, which come to naught. To whom are not manifest the things that be written in the Gospell? Who hearing blessed be the milde, blessed be the mercifull, blessed be the cleane in hart, and such other saiengs, will require therin to be instructed, or to haue the same erpounded? Also to whom be not signes, myracles and histories plaine and manifest? This is but a vaine pretence, excuse and cloke or couer of slothfulnes. Thou doest not vnderstand the things that are contei ned in the Scriptures? How canst thou euer vnderstand them, when as thou wilt not once vouchsafe lightly to loke vpon them? Take the booke into thy hands, read the whole storie, and keeping in memorie the things which thou vnderstandest, often reuolue and read ouer the things which be obscure and hard. But if thou cannot by continuance of reading attaine to the sense and meaning of it, come to a wise man, go to a learned man, and communicate with them the

things

things which thou hast read, shew them thy vehement desire and flagrant affection. And if God do see thee having so willing a minde, and so desirous an affection, he wil not neglect thy vigilancie and carefulnes. But though no man should teach thee that which thou seekest, he without doubt will open it to thee. Remember the Queene of Ethiopians chamberlaine, who being a Barbarian, and distracted with many cares, & on euery side troubled with sundry affaires, although he did not vnderstād what he did read, yet neuertheless he sitting in his chariot did read the diuine Scriptures. If he shewed such diligēce labouring by the way: cōsider what he would do being in his house: If in his iourney he would not cease or abstaine from reading, much lesse would he refraine being quiet in his house. If so be whilest he was ignorant, & did not vnderstand, yet notwithstanding did read, and ceased not from reading, much lesse would he cease after he was instructed and did vnderstand. For that thou maiest know that he vnderstood not what he did read, heare what Philip said to him: Dost thou vnderstand what thou readest: The which whē he heard, he was not abashed nor ashamed, but confessed his ignorance, and said: How can I, vnlesse I haue an instructor, whilest as yet he had none to teach him, yet notwithstanding he did read, and thereby quickly obtained an instructor. God seeing his willing mind, embraced his good affection, and straight waies sent him a teacher. And although Phillip be not now with vs, yet the same spirit which moued Phillip, is with vs. Dearely beloued, let vs not neglect our saluation, al these things were written to put vs in remembrance, whom the ends of the world are come vpon. The reading of the scriptures is a great defence and safegard against sin: the ignorance of the Scriptures is a verie slippery meanes to fall into sinne, and a great gulfe of sinne. It is a great perdition and destruction to saluation to be ignorant of the diuine Scriptures: this thing hath bred heresies, brought in corrupt life, and hath turned all things vpside downe. It cannot be, I say it cannot be, that any man which giueth himselfe to the dayly and diligent reading of the Scriptures, should depart without fruit. Hitherto Chrysostom in that place. Act. 8.

Chrysostomus in Genes. Homil. 21.

LEt vs not pretend the gouernment of our house, the care of wife and children: that we should thinke the same sufficient to excuse our negligent and idle life. Neither let vs alledge those cold and friuolous speeches, in saying I am a worldly man, I haue a wife and care of children, as many men vse to speake, if at any time we exhort them to vertuous exercises, or to bestow studie and diligence in reading the holy Scriptures. Then they say, That pertaineth not to me. Haue I forsaken the world? Am I a monke or a solitarie man? What saiest thou O man? Doth it onely pertaine to solitary men, to please God? He will haue all men to be saued, and to come to the knowledge of the truth, and that no man neglect vertue.

A little after.

I beseech you therefore let vs not deceiue our selues, but the more we be intangled with such cares, let vs the more diligently seek remedies by the reading of the holy Scriptures.

A little after.

WHerefore I beseech you, let vs not lightly run ouer those things which be contained in the holie Scriptures, but attentiuely let vs read them, that attaining profit by them, at the last we may giue our selues to vertue wherewith God is pleased.

Chrysostom in Genes. Homil. 29.

YOu haue seene how whatsoeuer calamitie afflicteth our humane nature, we may take a conuenient remedie for the same out of the Scriptures, and repell all the cares and griefes of this life, and not be grieued with any that shall happen. Therefore I beseech you that often times you would come hither, and diligently harken to the reading

of

of the holy Scripture, and not onely when you come hither, but also at home in your houses, take the holy Bible into your hands, and with earnest studie seeke to get the profit which is contained in it. For from thence great gaine is gotten. First by reading the tong and speech is reformed. Moreouer the soule getting thereby wings is lifted vp on hie, and is lightened with the beames of the Sunne of righteousnes, and during that time being deliuered from the inticements of filthy thoughts, enioyeth great quietnes and tranquillity. Moreouer that which sensible meat doth to the increasing of the strength of the body, the same doth reading vnto the soule. For it is a spirituall foode, and maketh the soule strong and constant, and giuen to the loue of wisedome: not permitting it to be ouercome of absurde affections: but making it light, and by wings causeth it to flie (as it is said) into the verie heauen. Therefore I pray you let vs not through negligence lose so great gaine and profite: but euen in our houses: let vs giue our selues to the reading of the holy Scriptures. And when we be here present, let vs not spend the time in trifles and vnprofitable talke. But to the ende that we become togither, let vs marke diligently those things that be read, that hauing gotten great profit we may depart.

Chrysostom vpon Genes. homil. 35.

BEloued the reading of the holie Scriptures is a great good thing. For this maketh the soule endued with good maners, this lifteth the minde into heauen, this maketh a man thankfull. This causeth vs not to looke vpon any thing that is present, but to haue our minds alwaies vpon another life: and that looking to the Lords reward we should do all things, and chearefully take in hand vertuous exercises. Out of the Scriptures we may learne the prouidence of God quickly helping vs, the valiantnes of iust men, the goodnes of our Lord, the greatnes of his rewards. From hence we may be stirred to the imitation and following of the good life of godly men, that we waxe not cold and careles in vertuous exercises and battels, but euen before they come vpon vs to put our confidence in Gods promises. Therefore

let vs giue our selues with great diligence to the reading of the diuine Scriptures. For so we get knowledge, if we read continually the things which be there contained. Neither can it be, that he who with great studie & feruent desire giueth himself to the reading of the holy Scriptures, should be alwais neglected, but albeit we want the instructiō of man, the Lord himselfe from an high entring into our harts, lighteneth our mind, illuminateth our vnderstanding, reuealeth those things which be secret, & teacheth vs the things which we do not vnderstand if we of our selues will do our owne endeuor. For you shall not, saith he, call any man maister vpon earth. Therefore when we take that spirituall booke into our hands, all worldly care laid aside, let vs keepe our cogitations, and restraining our minde that it be not caried away, let vs with good deuotion and great attentiongiue our selues to reading, that we may by the holie Ghost be lead vnto the vnderstanding of the things that be written, and receiue great profit therby. That Barbarian an eunuch to the Queen of the Ethiopians, who was in so great glorie, and did ride in his coach, yet in that time neglected not reading: but hauing the prophet in his hand, vsed great diligence, and that not knowing what was contained therein, yet he did his indeuor, and vsed studie, willingnes, and attentiuenes. Consider I pray you, how diligent he was in not neglecting to read as he was trauelling in his iourney, and especially sitting in his coach. Let them heare and marke this example, who cannot be perswaded to do this at home in their houses, but thinke the reading of these things to be superfluous, because they either liue in marriage, or be appointed to warfare, or haue care of children, seruants and other affaires, and therefore thinke that the reading of the holie Scriptures doth not appertaine vnto them. Behold this Eunuch, &c.

A little after.

Wherupon he did not speake those things, which now many men do, saieng, I do not vnderstand those things that be written, and I cannot attaine to the profound deepenesse of the Scriptures. Whie should I in vaine take

paines

paines and trouble my selfe, I read and haue none to direct me: That Eunuch did thinke no such thing, being in tong a Barbarian, but in mind a Philosopher. But rather he thought he should not be neglected but helped with grace from aboue, if he did his owne indeuour, and vsed studie and diligence. Therefore our gratious Lord seeing his desire, did not forsake him, neither did let him want his helpe, but straightwaies sent a teacher vnto him.

A little after.

YOu see what great profit the diligent reading of the holy Scriptures bringeth.

A little after.

LEt vs not therefore, I beseech you, neglect the reading of the Scriptures. But whether we vnderstand the things therein contained or vnderstand them not, neuertheless let vs be earnest in reading: for continuall meditation doth not a little confirme the memorie: neither seldome doth it come to passe, that that which we reading could not to day find out, to morrow reading the same ouer againe, we do quickly and plentifullie perceiue it, God of his mercie secretly inspiring it into our minds.

Chrysostom in his preface vpon the Epistle to the Romanes.

BVt this greeueth me and euen tormenteth me, and maketh me to mourne, that all men do not know this man (Paul) as they ought to do: but manie be so ignorant of him, that they do not well know the number of his Epistles. And this commeth not by the fault of ignorance, but because it liketh them not continuallie to talke with this blessed man.

A little after.

AND you if you would giue your selues to reading with cheerefulnesse and attentiuenesse, you should haue need

of

of no other teacher. For the word of Christ is true, when he saith: seeke and you shall find, knocke and it shall be opened vnto you.

A little after.

HEnce innumerable euils haue sprong, in that men be ignorant of the Scriptures. Hence hath come that great plague of heresies, hence proceedeth dissolutnesse of life and vnprofitable labours. For as they that be depriued of this outward light, cannot walke rightlie: so they that loke not to the beames of the holie Scripture must néeds often and much offend in that they walke in farre worse darknesse, the which that it happen not to vs, let vs open our eies to the brightnesse of the Apostles words: For his tong in clérenesse excéded the sunne, and in the deliuerance of doctrine he excelled all others.

Infinit such other earnest exhortations for all men to read the holie Scriptures might be alledged out of Saint Chrysostom, who of all other was most earnest and behement in this point: but these shall suffice, both to stirre vp the godlie to this holie and fruitfull exercise: and to conuince the vanitie of our Rhemists, and their folish cauillations, who saie that he spake these things not as a teacher in schole, making exact and generall rules to be obserued in all places and times, but as a pulpit man, agréable to that audience, and his peoples default, who were delicat, dull, worldlie, & much giuen to dice, cards, stage plaies, and theaters, &c. What vaine cauils these be, let the Christian reader indifferentlie iudge. And séeing all the children of Adam through the corruption of their sinfull nature, be subiect to the like vanities, vices, and maladies as that people of Constantinople were, they stand in néed of the same remedies, and preseruatiues of reading, and knowing the holie Scriptures, which Chrysostom as a good Phisition prescribed. And for the further testifieng of this truth, and conuincing of the vanitie and follie of our Rhemists, I will ad a few mo places out of the other ancient and godlie fathers of Christs Church,

In their Preface.

by

by the which the Christian reader may discerne who be their true children and faithfull successors, we or the Papists.

The Canons ascribed by the Papists to the Apostles, Canon. 84.

Ἔστω πᾶσιν ὑμῖν κληρικοῖς καὶ λαϊκοῖς βιβλία σεβάσμια καὶ ἅγια. that is, Let all of you both Clerks and lay men haue the reuerend and holie Bible.

Irenæus lib. 2. cap. 46.

Seing all the Scriptures both prophetical and apostolical be plain and without ambiguitie, and may alike be heard of all men.

Irenæus lib. 3 cap. 22.

The ignorance of the Scriptures, and of Gods disposition, hath brought them into all these errors.

Irenæus lib. 4 cap. 66.

Read diligently the Gospell which is giuen vnto vs by the Apostles, and read diligently the Prophets, and you shall find all the actions, doctrine, and passion of our Lord preached in them.

Tertullianus de baptismo.

Domini sermo non debet abscondi ab vllo. that is, The word of God ought not to be hid from any.

Tertullianus apolog. aduers. gentes, cap. 39.

We assemble togither to heare the holie Scriptures, as the qualitie of the present times inforceth vs, either to forewarne, or to call to memorie any thing. Surely with those holie words we feed our faith, we lift vp our hope, we confirme our confidence, yet neuertheles we confirme the discipline of holie precepts by vrgent exhortations.

A little after.

They talke so, as they that know that God doth heare them. After washing and candles brought in, euerie one is prouoked out of the holie Scriptures, as he can to sing forth vnto God, &c.

Cyprianus

Cyprianus de duplici martyrio.

IN like maner in other temptations obiect vnto the tempter the buckler of the Scriptures, in the which God speaketh vnto thée no lesse faithfully, than if he spake vnto thée mouth to mouth.

A little after.

SObrietie with earnest praier, and continuall meditation of the Scriptures is a most safe defence of the hart. For al holy Scripture giuen by diuine inspiration is profitable to teach, to improue, to correct and to instruct in righteousnes, that the man of God may be perfect, and instructed to euerie good worke. Out of it therefore we must gather sentences, which we may alwaies haue at hand and in readines, that by them we may beat downe the serpent lifting vp his head against vs. For there is no disease of the soule, wherunto the holie Scripture doth not minister a present remedie. Hence we must get examples of godly men, especially of Christ, wherewith euerie one may either incourage, or comfort himselfe.

Origines in Leuiticum. Homil. 9.

DOest thou thinke who comest scarcely vpon the holie daies vnto the Church, and neither art attentiue to heare the word of God, nor indeuorest to kéepe his commandements, that the lot of the Lord can come vpon thée? Yet we wish, that by hearing these things you would be diligent not onely in the Church to heare the word of God, but also to be exercised therein in your houses, and to meditate both day and night in the law of the Lord, for there also is Christ, yea and he is euerie where to them that seeke him.

A little after.

IF the diuine reading be in thine hands, & the commandements of God before thine eies, then thou shalt be found ready to cast away those things that pertain to the diuels lot.

In

In the same homily after.

THe nourishments of the soule are diuine reading, continuall praier, the word of doctrine, with this food it is fed, becommeth healthie, and getteth victorie.

Theodoretus de curatione Græcarum affectionum. Lib. 5.

WE dow manifestly shew you the great power of the doctrine of the Apostles and Prophets. For the whole face of the earth which is vnder the Sunne, is full of such words. And the Hebrew books be translated, not onely into the Græke, but also into the Romane, Aegyptian, Persian, Indian, Armenian, Scithian, and Slauoi, and in a word, into all tongs which the nations vse vnto this day.

And a little after.

YOu may euery where sée our doctrines to be vnderstood not onely of them, which be the teachers of the Church, and instructors of the people, but also of Taylers, Smithes, weauers, and all artificers: Yea also of all women, not them only which be learned, but also victuallers, puddingmakers, hand maids and seruants. Neither those men onely which dwell in cities, but also husbandmen, dow well vnderstand the same. One may find ditchers, and heardmen, and planters of vines disputing of the trinitie and of the creation of all things, and hauing better knowledge of the nature of man, than Plato and Aristotle had.

Saint Hierom in his preface vpon Esay to a woman called Eustochium.

IF according to the Apostle Paul, Christ be the power of God, and the wisedome of God: and he that knoweth not the Scriptures, knoweth not the power and wisedome of God, then the ignorance of the Scriptures is the ignorance of Christ.

Saint Hierom ad Iulianum.

WE flie vnto the grauitie of the holy Scriptures, where is the true medicine of our wounds, and the sure remedies of our griefes.

Saint Hierom vpon the Epist. to Tit. cap. 1.

THis place maketh against them who giuing themselues to idlenes, and sleepe, thinke it a sinne if they read the Scriptures, and do contemne them as prattlers and vnprofitable who meditate day and night in the Law of God.

Saint Hierom in his Epitaphie of a woman called Fabiola.

O good Iesus, with what feruencie, with what earnest study did she giue hir selfe to the diuine books of the Scriptures: And as desirous to satisfie an hunger, she did run through the Prophets, Gospels, and Psalmes, propounding questions and hiding the same being answered in the chest of hir hart.

Saint Hierom in his Epitaphie of a woman called Paula.

PAula could say the Scriptures without Booke, and she enforced me, that she and hir daughter might read ouer the old and new Testament hearing me expound it.

Saint Hierom to a woman called Celantia.

IT is a great helpe vnto righteousnes to fill thy mind with the holy Scriptures, and alwaies to meditate in hart, that which thou desirest to execute in deed.

In the same place.

LEt therefore the holy Scriptures be alwaies in thy hands, and continually meditated vpon in thy mind.

Saint Hierom to Gaudentius touching the education of his yoong daughter called Pacatula.

WHen the ignorant and toothles girle commeth to be seuen yeares old, and beginneth to be bashfull, to know what she ought to keepe in silence, and to doubt what to speake, let hir learne without booke the Psalter, and vntil she come to ripe age, let hir make the books of Solomon, the Gospels, Apostels, and Prophets the treasure of hir hart.

Saint Hierom to a woman called Læta concerning the bringing vp of hir daughter.

LEt hir first learne the Psalter, & with those holy Psalms let hir withdraw hir selfe from light songes. Let hir be instructed

instructed in the proverbs of Solomon, for the leading of hir life. By the bokes of the Preacher let hir accustome to tread vnder fête the things of this world. In Iob let hir follow examples of vertue and patience. Thence let hir goe into the Gospels and neuer lay them out of hir hand. Let hir with the whole desire of hir hart as it were drinke in the Actes of the Apostles and the Epistles. And when she hath inriched the storehouse of hir hart with these riches, let hir commit to memory the Prophets, the fiue bokes of Moses, the bokes of the Kings and the Chronicles, with the volumes of Esdras and Hester.

Saint Hierom in cap. 3. to the Coloss. vpon these words of the Apostle. *Let the words of Christ dwell in you plentifullie.*

HEre is shewed that lay men ought to haue the word of Christ not sparingly, but plentifully, and to teach and admonish one an other.

Saint Augustine lib. 3. de doctr. Christia. cap. 1.

THe man that feareth God, diligently séeketh his will in the holy Scriptures.

Saint Augustine in Psal. 33. conc. 2.

READ ye the Scriptures: Therefore God would haue thē to be written, that we might be comforted by them.

Saint Augustine in Psal. 64.

OVr father hath sent from heauen Epistles vnto vs, God hath giuen the Scriptures vnto vs, by the which Epistles a desire to come vnto him should be wrought in vs.

Saint Augustine de verbis domini secundum Iohan. serm. 45.

YOu séeke me and shall not find me. Why? Bicause you search not the scriptures, which doo beare witnes of me.

S. Augustine lib. de vtilitate credendi ad Honoratum. Cap. 6.

WHatsoeuer, beléeue me, is in those holie Scriptures, it is déepe and diuine: for truth and discipline most mét both to refresh and reforme our soules is wholy contained in them. And surelie they be so tempered that anie man may as it were drawe out of them that which may be sufficient.

ent for him, if so be he come to read them deuoutlie and godlie, as true religion requireth.

The Author of the booke vnder the name of S. Augustine de salutaribus documentis. Cap. 38.

GReat confusion belongeth to the soules of laie mẽ, which say, what doth it pertaine to me to heare or learne by reading the bookes of Scriptures, or to run vnto Priests and Churches of saints? When I am a clergie man, I will do those things which clergie men should do.

Bernardus ad sororem de modo bene viuendi. Cap. 50.

MOst dere sister, if thou wilt alwaies be with God, alwaies praie, and alwaies read. The reading of the holie Scriptures is verie necessarie for vs. For by reading we learne what we should do, what we should beware of, and whither we should go. Herevpon it is said, Thy word is a light vnto my feete. By reading our iudgement and vnderstanding is increased: Reading instructeth & prepareth vs to praier and to good works: Reading frameth vs both to actiue and contemplatiue life. Therefore it is said in the Psalme: Blessed is the man that shall meditate in the law of the Lord day and night. Reading and praier be weapons wherewith the diuell is banquished, and instruments whereby eternall blessednesse is obtained. By praier & reading vices be forsaken, and vertues be norished in our soules. Therfore beloued sister in Christ, vse much to read and daylie to meditate in the law. Reading with-holdeth our life from error, draweth a man from the vanitie of the world, by reading our vnderstanding & iudgement do increase. For Reading teacheth thee what thou shouldest do, admonisheth thee what to auoid, and sheweth thee whither thou shouldest go: thou dost greatly profit when thou readest, if thou do the things which thou readest.

Iosephus in his second booke against Appion, of the Iewes.

EVerie weeke we assemble to heare the Law: Euerie one of vs being asked of the Law, can answere as easilie and readilie as his owne name. For we learning them

wholie

wholie from our tender yéeres, and yong age, haue them as it were imprinted and grauen in our minds.

Erasmus Roterod. in paracles.

I Could wish that all women did read the Gospell and Paules Epistles: and I would that they were translated into all languages of all nations: that they might be read and knowne not onelie of Scottish and Irish men, but also of Turkes and Saracens.

That the good Christian Reader may the better prowe and discerne the spirits, which be of God, and which not: I haue thought good to set down a few sayings of Popish writers, which let him compare with the former sayings, of the holie Scriptures and faithfull fathers, and consider how they agrée therewith.

Doctor Standish in a booke intituled A discourse wherein is debated, whether it be expedient that the Scripture should be in English for all men to read that will, Printed at London by Robert Ealie 1554. *writeth thus.*

WHereby we may easilie learne that all people should not haue the Scriptures in their owne handlings at their pleasure, as they haue had these dosen yéeres past, to their vtter spirituall destruction. *Cap. 6. probat. 1.*

Againe.

THat which yée haue heard (saith he) in secret places shall be preached on the tops of the houses: he said not it shall be written in your Churches (as it hath bëne Jewishlie vsed on late here in England) nor written in Bibles to be read of euerie one in his mother tong, and set vp for that purpose in euerie Church. *Ibid. probat. 2.* See how this agreeth with that Deut. 6. 9.

Againe.

I Cannot then but maruell that men to their owne confusion are so desirous to haue the Scripture in their mother tong. *Ibid.*

Againe.

THrough the damnable libertie of hauing it in the vulgar tong, haue not all holy mysteries bëene dispised? Haue they

they not thereby vtterly condemned all that hath not beene expressed in the letter of their English Bibles?

Againe.

Ibid. WHerefore away with the English damnable translation, and let them learne the mysteries of God

Blasphemie. reuerently by hart: and learne to giue as much credit to that which is not expressed, as to that which is expressed in Scripture: knowing that in three points the authoritie of the Church is aboue the authoritie of the Scripture: one is in fortifieng verities not written, to be necessarie to saluation, &c.

Againe.

Probat.9. Compare this with the saieng of Theodoretus before. This did the Antichristian Romish Synagog. THe vniuersall Church of Christ did neuer allow nor approue the Scripture to be in the vulgar tong, weighing the manifold inconueniences that haue issued therof: but euer from time to time among other errors did tread that downe and suppresse it.

Againe.

Probat.28. IT is the occasion of many heresies, to haue the Scripture in the vulgar tong.

A little after.

AND yet then seeing the rude ignorant sort be euer prone peruersly to wrest the Scriptures, we must thinke that to haue the Scripture in English is to minister occasion to the common sort to fall into errors.

Againe.

Probat.30. LIke as God appointed the old Law to be written in

Ier.31. stone, tables, or bookes: so did he appoint (as Ieremie witnesseth) the new to be written onely in the hart of man.

Marke this blasphemie. Why should the writing in bookes then be so highly regarded? But this carnall, this fleshly regarding by no meanes can be so well extenuate or rather quite taken away, as by taking the Scripture forth of the vulgar tong, and forth of the handling of the lewd ignorant.

Againe.

In the conclusion. AND finally, seeing that by no meanes so soone as by the Scriptures in English, heresies do both spring daily, and be also maintained, wherin should good men be more diligent than in the extirpation therof?

These

These saiengs out of that beastly book of that doltish doctor I haue the more largely laid down, that the Christian Reader may see what doctrine in Quéene Maries daies was published and allowed for Catholike. Wherevnto I will ad a saying of an other papist.

Alphonsus de Castro the Spanish frier writeth thus: *Tertia demum hæresium parens & origo, &c.* The third parent and beginning of heresies is, the translating of the holie Scriptures into the vulgar tong, by meanes whereof it commeth to passe, that they be read of all men with respect or difference of persons. Hitherto the papists. *Aduersus hæres. lib. 1. cap. 13.*

Euerie man that doth euill, hateth the light, neither commeth to the light least his deeds should be reproued. But he that doth truth, commeth to the light, that his deeds may be made manifest, that they are wrought according to God. Iohn 3. 20.

Tertullianus lib. de Trinitate.

SEd enim Scriptura diuina hæreticorum & fraudes & furta facilè conuincit & detegit. that is, But the holie Scripture doth easely conuince, and discouer the deceits, and robberies of heretikes.

Theophylactus in Luc. cap. 16.

NVnc nihil tam vtile est, vt Scripturarum diligens scrutatio, &c. that is, Now there is nothing so profitable as the diligent searching of the Scriptures, for the diuell also can falsely and in shew cause the dead to rise, that he may seduce the foolish, sowing from hel doctrines agreeable to his malice. But nothing can deceiue them which do well and diligently search the Scriptures. For they be the candell and light, which shining the theefe is taken and made manifest. Therefore we must beléeue the Scriptures, and not apparitions from the dead.

FINIS.